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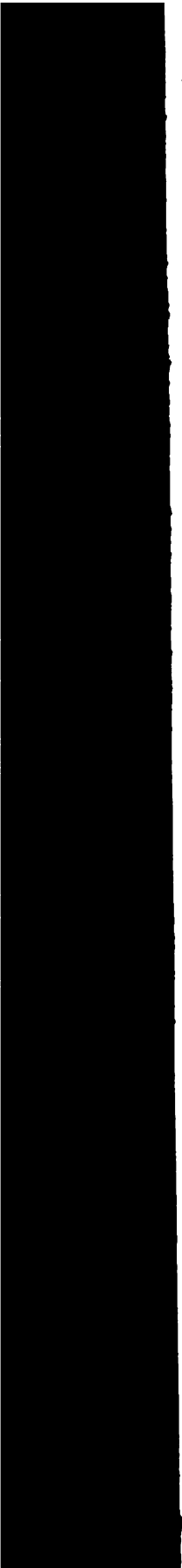
Sketch of Saint Bernard's

Compiled by
J. M. Smith
1877

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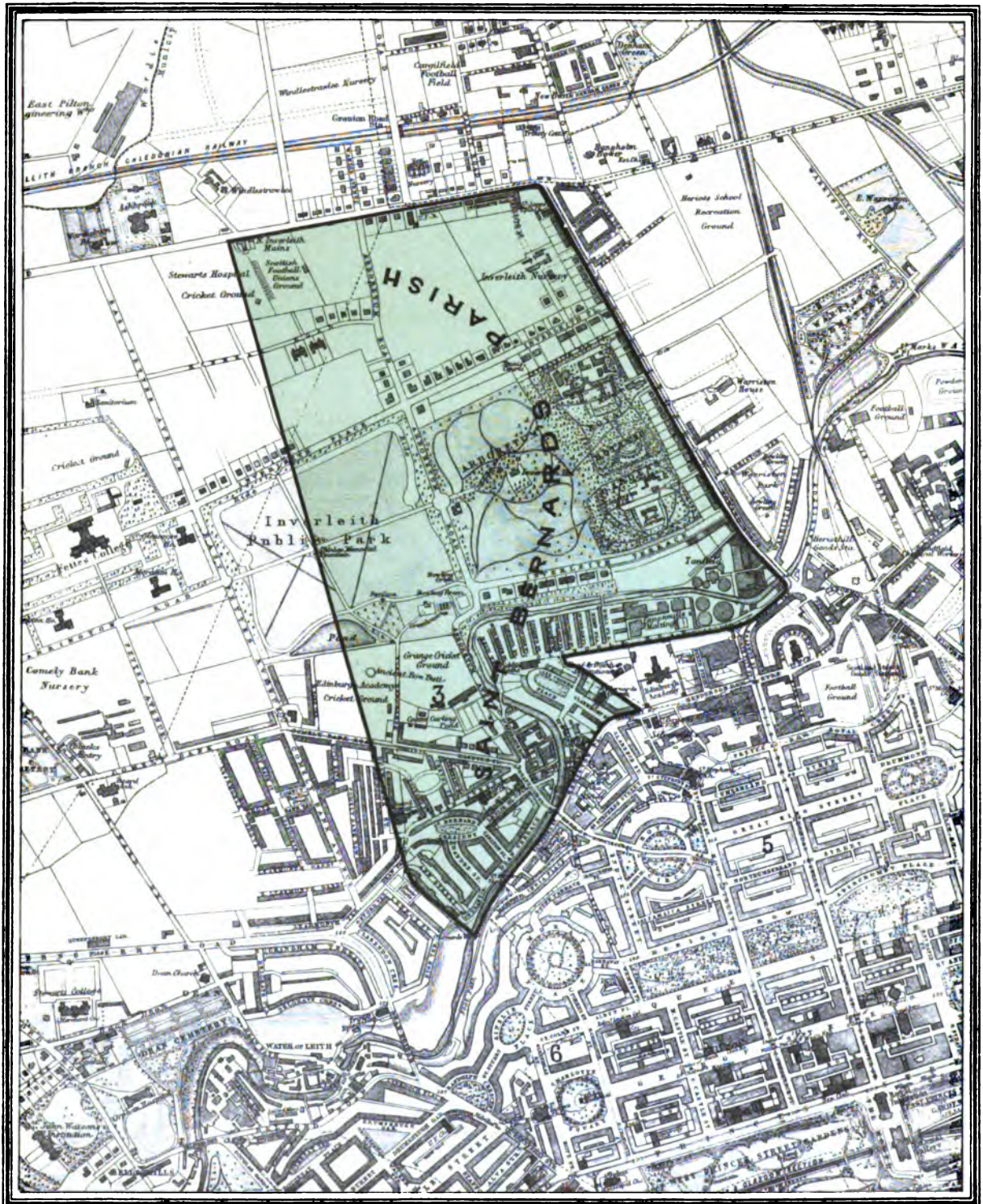
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SKETCH OF ST BERNARD'S.



ST. BERNARD'S PARISH IN 1907

SKETCH OF ST BERNARD'S

COMPILED BY

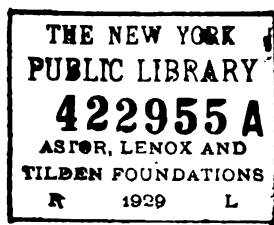
JOHN TURNBULL SMITH, LL.D.

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Sketch of St Bernard's.



WHEN we were arranging for the monthly meetings of our Sunday School Teachers for the Session 1906-1907, it occurred to me that it would be of interest to the teachers to have some reminiscences of St Bernard's, as known to me, and that it would be a pleasure to myself to recall the days that are gone. It was accordingly decided that, at our meeting in April 1907, I should give an address which should be called a "Sketch of St Bernard's."

My personal knowledge of St Bernard's dates from the beginning of 1861, no less than forty-six years ago. I have still in my possession the receipt card for the sitting I then

Sketch of St Bernard's.

took in Pew No. 22; it is for the period beginning Candlemas 1861; it bears the initials of the then Treasurer, Mr John Gibson, W.S., whose interest in St Bernard's began in the early days of the Church, and continued unabated till the close of a long life of honour and usefulness. Beside this pew card lies my



JOHN GIBSON, Esq., W.S.
(Died 31st January 1879, aged 90).

"Young Communicant's" card, in the well-known handwriting of Dr Boyd, who was then minister of St Bernard's, and whose kindness to me when I went to see him with the view of becoming a young communicant — I was only between seventeen and eighteen years of age — I shall never forget. My first communion took place in April 1861.

As I have indicated, my original intention was to speak out of personal knowledge only, but it afterwards occurred to me that I might be able to glean interesting information about St Bernard's from 1822, when the Church was

Sketch of St Bernard's.

built, by consulting the Minute Books of the Trustees and Kirk Session, and a volume of old Reports presented lately to the Session by Dr M'Murtrie.

Having got so far back as 1822, I not unnaturally found my appetite whetted for further investigation, and I resolved to refresh my memory of former readings in regard to Edinburgh in general, for a period of thirty to forty years before 1822. The subject was so interesting to myself personally, that I decided to give to the teachers a few extracts from Lord Cockburn's "Memorials of His Time," which graphically depict the Edinburgh of about a hundred years ago; these extracts form the first part of the "Sketch," and are in Lord Cockburn's own words.

As St Bernard's parish embraces so much of Stockbridge, and as our Congregational work is so closely identified with that locality, I felt that it would add to our interest in the district were I to give some information in regard to places and people connected with it, now rapidly being forgotten. I am mainly indebted

Sketch of St Bernard's.

for that information to Mr Cumberland Hill's book of "Historic Memorials and Reminiscences of Stockbridge," in which he has gathered together almost everything that has been written about Stockbridge, or which his own memory could recall. The second part of the "Sketch" thus deals with the locality of Stockbridge.

I have already spoken of the sources of my information in regard to St Bernard's from 1822 to 1861. A reasonably retentive memory, refreshed by references to the Minute Books of the Trustees and Kirk Session subsequent to 1861, and to the Parish Magazine, which has been carried on uninterruptedly since January 1879, has enabled me to record incidents which will be remembered by old members of St Bernard's, and which should be known by those who are younger, and who are closely identified with a Congregation which has always been distinguished by a spirit of hearty co-operation and warm, mutual sympathy.

The third part of the "Sketch" is confined to St Bernard's.

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PART I.—EDINBURGH.



From an Old Print.]

THE OLD CHURCH OF ST CUTHBERT'S AND THE NOR' LOCH.

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PART I.

Edinburgh.

from "Memorials of His Time,

By LORD COCKBURN.

Written between 1821 and the close of 1830.

Sea Bathing at Leith; South Bridge, unfinished, in 1787.



IN October 1787, I was sent to the High School. Having never been at a public school before, and this one being notorious for its severity and riotousness, I approached its walls with trembling, and felt dizzy when I sat down amidst above a hundred new faces. We had been living at Leith, for sea bathing, for some weeks before; and I was taken to school by our tutor. The only thing that relieved my alarm, as he hauled me along, was the diversion of crossing the arches of the South Bridge, which was then unfinished, on planks.

Sketch of St Bernard's.

Foundation Stone of New University Buildings, laid in 1789.

In November 1789, we got a half holiday to see the foundation stone of the new College laid, which was done with great civic and masonic pomp. Forty years more did not see the edifice completed. Only those who knew the adjoining grounds at this time can understand how completely its position has been since destroyed. With the exception of a few paltry and easily removable houses on the west and north, the ground all round it was entirely open. Nicolson Street was partly, and College Street entirely, unbuilt; and the College was so perfectly free on its east or front side, that I saw the ceremonies both of laying the foundation stone, and of President Dundas's funeral in 1787, from a window in the west wing of the Royal Infirmary. The spaces now occupied by the various buildings pressing on the College were then covered with grass fields or gardens. How often did we stand to admire the blue and yellow beds of crocuses rising through the clean earth, in the first days of spring, in the garden of old

Sketch of St Bernard's.

Dr Monro (the second), whose house stood in a small field entering from Nicolson Street, within less than a hundred yards south of the College.

Early School Hours.

They had the barbarity to make us be in school during summer at seven in the morning. I once started out of bed, thinking I was too late, and got out of the house unquestioned. On reaching the High School gate, I found it locked, and saw the Yards, through the bars, silent and motionless. I withdrew alarmed, and went near the Tron Church to see the clock. It was only about two or three—not a creature was on the street, not even watchmen, who were of much later introduction. I came home awed, as if I had seen a dead city, and the impression of that hour has never been effaced.

A School Boy's Dress about the year 1790.

I often think I see myself in my usual High School apparel, which was the common dress of other boys. It consisted of a round black hat ;

Sketch of St Bernard's.

a shirt fastened at the neck by a black ribbon, and, except on dress days, unruffled; a cloth waistcoat, rather large, with two rows of buttons and of button-holes, so that it could be buttoned



BOY OF THE TIME.

on either side, which, when one side got dirty, was convenient; a single-breasted jacket, which in due time got a tail and became a coat; brown corduroy breeches, tied at the knees by a showy knot of brown cotton tape; worsted stockings in winter, blue cotton stockings in summer, and white cotton for dress; clumsy shoes made to be used on either foot, and each requiring to be used on alternate feet daily; brass or copper buckles. The coat and waistcoat were always of glaring colours, such as bright blue, grass green, and scarlet. I remember well the pride with which I was once rigged out in a scarlet waistcoat and a bright green coat. No such machinery

Sketch of St Bernard's.

as what are now termed braces or suspenders had then been imagined.

Dinner Hours a Hundred Years ago.

The prevailing dinner hour was about three o'clock. Two o'clock was quite common, if there was no company. Hence it was no great deviation from their usual custom for a family to dine on Sundays "between sermons"—that is, between one and two. The hour, in time, but not without groans and predictions, became four, at which it stuck for several years. Then it got to five, which, however, was thought positively revolutionary; and four was long and gallantly adhered to by the haters of change as "the good old hour." At last even they were obliged to give in. But they only yielded inch by inch, and made a desperate stand at half-past four. Even five, however, triumphed, and continued the average polite hour from (I think) about 1806 or 1807 till about 1820.

Destruction of Scenery.

No part of the home scenery of Edinburgh was more beautiful than Bellevue, the villa of

Sketch of St Bernard's.

General Scott. It seemed to consist of nearly all the land between York Place and Canonmills, a space now almost covered by streets and houses. The mansion-house stood near the eastern side of the central enclosure of what is now Drummond Place; and a luxurious house it was. The whole place waved with wood, and was diversified by undulations of surface, and adorned by seats and bowers and summer-houses. Queen Street, from which there was then an open prospect over the Frith to the north-western mountains, was the favourite mall. Nothing, certainly, within a town, could be more delightful than the sea of the Bellevue foliage gilded by the evening sun, or the tumult of blackbirds and thrushes sending their notes into all the adjoining houses in the blue of a summer morning. We clung long to the hope that, though the city might in time surround them, Bellevue at the east, and Drumsheugh (Lord Moray's place) at the west end of Queen Street, might be spared. But, in 1802, Bellevue was sold. The Magistrates, I believe, bought it; and the whole trees were instantly cut down. They could not all have

Sketch of St Bernard's.

been permanently spared; but many of them might, to the comfort and adornment of the future buildings. But the mere beauty of the town was no more thought of at that time by anybody than electric telegraphs and railways; and perpendicular trees, with leaves and branches, never find favour in the sight of any Scotch mason. But, indeed, in Scotland almost every one seems to be "a foe to the Dryads of the borough groves." It is partly owing to our climate, which rarely needs shade, but more to hereditary bad taste. Yet, though standing passive, I remember people shuddering when they heard the axes busy in the woods of Bellevue, and furious when they saw the bare ground. But the axes, as usual, triumphed; and all that art and nature had done to prepare the place for foliated compartments of town architecture, if being built upon should prove inevitable, was carefully obliterated, so that at last the whole spot was made as bare and dull as if the designer of the New Town himself had presided over the operation.

Advent of Sir Walter Scott.

A genius now appeared, who has immortalised Edinburgh, and will long delight the world. Walter Scott's vivacity and force had been felt since his boyhood by his comrades, and he had disclosed his literary inclinations by some translations of German ballads, and a few slight pieces in the Minstrelsy of the Scottish Border; but his power of great original conception and execution was unknown both to his friends and himself. In 1805 he revealed his true self by the publication of the "Lay of the Last Minstrel." The subject, from the principle of which he rarely afterwards deviated, was — for the period — singularly happy. It recalled scenes and times and characters so near as almost to linger in the memories of the old, and yet so remote that their revival, under poetical embellishment, imparted the double pleasure of invention and of history. The instant completeness of his success showed him his region. The "Lay" was followed by a more impressive pause of

Sketch of St Bernard's.

wonder, and then by a louder shout of admiration than even our previous Edinburgh poem—"The Pleasures of Hope." But nobody, not even Scott, anticipated what was to follow. Nobody imagined the career that was before him; that the fertility of his genius was to be its most wonderful distinction; that there was to be an unceasing recurrence of fresh delight, enhanced by surprise at his rapidity and richness. His advances were like the conquests of Napoleon, each new achievement overshadowing the last; till people half wearied of his very profusion. The quick succession of his original works, interspersed as they were with (for him, rather unworthy) productions of a lower kind, threw a literary splendour over his native city, which had now the glory of being at once the seat of the most popular poetry and the most powerful criticism of the age. The society of Edinburgh has never been better, or, indeed so good, since I knew it, as it was about this time. It continued in a state of high animation till 1815, or perhaps till 1820.

Murder of James Begbie.

On the 13th of November 1806, a murder was committed in Edinburgh, which made a greater impression than any committed in our day, except the systematic murders of Burke. James Begbie, porter to the British Linen Company's Bank, was going down the close in which the Bank then was, on the south side of the Canongate, carrying a parcel of bank notes of the value of four or five thousand pounds, when he was struck dead, by a single stab, given by a single person who had gone into the close after him, and who carried off the parcel. This was done in the heart of the city, about five in the evening, and within a few yards of a military sentinel who was always on guard there, though not exactly at this spot, and at the moment possibly not in view of it. Yet the murderer was never heard of. The soldier heard and saw nothing. All that was observed was by some boys who were playing at hand-ball in the close; and all that they saw was that two men entered the close as if together, the one behind the other, and that the front man fell and lay still;

Sketch of St. Bernard's.

and they, ascribing this to his being drunk, let him lie, and played on. It was only on the entrance of another person that he was found to be dead, with a knife in his heart, and a piece of paper, through which it had been thrust, interposed between the murderer's hand and the blood. The skill, boldness, and success of the deed produced deep and universal horror. People trembled at the possibility of such a murderer being in the midst of them, and taking any life that he chose. But the wretch's own terror may be inferred from the fact that in a few months the large notes, of which most of the booty was composed, were found hidden in the grounds of Bellevue.

Building of the Calton Jail.

The year 1808 saw the commencement of a new jail on the Calton Hill. It was a piece of undoubted bad taste to give so glorious an eminence to a prison. It was one of our noblest sites, and would have been given by Pericles to one of his finest edifices. But in modern towns, though we may abuse and bemoan, we must take what we can get. Princes Street was then

Sketch of St Bernard's.

closed at its east end by a line of mean houses running north and south. All to the east of these houses was a burial ground, of which the southern portion still remains ; and the way of reaching the Calton Hill was to go, by Leith Street, to its base (as may still be done), and then up the steep, narrow, stinking, spiral street which still remains, and was then the only approach. Scarcely any sacrifice could be too great that removed the houses from the end of Princes Street, and made a level road to the Hill, or, in other words, produced Waterloo Bridge. The effect was like the drawing up of the curtain in a theatre. The completion of the new jail implied the removal of the old one, and accordingly, in a few years after this, "The Heart of Midlothian" ceased to beat. A most atrocious jail it was, the very breath of which almost struck down any stranger who entered its dismal door; and as ill-placed as possible, without one inch of ground beyond its black and horrid walls—and these walls were very small, the entire hole being filled with little dark cells; heavy manacles the only security; airless, waterless, drainless; a living grave. One week

Sketch of St Bernard's.

of that dirty, fetid, cruel torture-house was a severer punishment than a year of our worst modern prison—more dreadful in its sufferings, more certain in its corruption, overwhelming the innocent with a more tremendous sense of despair, provoking the guilty to more audacious defiance. But yet I wish the building had been spared. It was of great age; it once held the Parliament (though *how* it could I can't conceive); it was incorporated with much curious history, and its outside was picturesque.

“Waverley.”

In 1814, Scott published “Waverley”—the first of those admirable and original prose compositions which have nearly obliterated the recollection of his poetry. Except the first opening of the *Edinburgh Review*, no work that has appeared in my time made such an instant and universal impression. It is curious to remember it. The unexpected newness of the thing, the profusion of original characters, the Scotch language, Scotch scenery, Scotch men and women, the simplicity of the writing and the graphic force of the descriptions, all struck as with

Sketch of St Bernard's.

an electric shock of delight. I wish I could again feel the sensations produced by the first year of those two Edinburgh works. If the concealment of the authorship of the novels was intended to make mystery heighten their effect, it completely succeeded. The speculations and conjectures, and nods and winks, and predictions and assertions were endless, and occupied every company and almost every two men who met and spoke in the street.

National Monument.

It was in 1816 that we heard the first whisperings of what was termed the "National Monument of Scotland." The idea of commemorating the triumphs of the late war, and of exciting the heroisms of future conflicts, was first thrown out publicly at a county meeting; and the scheme was often discussed throughout some succeeding years. The original plan did not go beyond a pillar, or some such thing. But there were some who thought that the prevailing effervescence of military patriotism created a good opportunity for improving the public taste by the erection of a

Sketch of St Bernard's.

great architectural model. The Temple of Minerva, placed on the Calton Hill, struck their imaginations, and though they had no expectation of being able to realize the magnificent conception, they resolved, by beginning, to bring it within the vision of a distant practicability. What, if any, age would finish it, they could not tell; but having got a site, a statute, and about £20,000, they had the honour of commencing it.

The First Number of the "Scotsman."

The change which was taking place in the character of our population was now evinced by an occurrence which was remarkable both as an effect, and as a cause. The first number of the *Scotsman* newspaper was published in January 1817. The incalculable importance of this event can only be understood by those who recollect that shortly before this the newspaper press of Edinburgh, though not as much fettered as in St Petersburg (as it has been said to have been) was at least in as fettered a condition as any press that is legally free could be.

Sketch of St Bernard's.

Abolition of the City Guard.

In 1817, our streets were deprived of one of their most peculiar objects. The City Guard (always called by the people "The Toon Rottens"), of which Scott has given so good an account in



THE OLD CITY GUARD.

his "Heart of Midlothian," after subsisting since about the year 1696, was abolished in November 1817. The police had made them useless; but I wish they had been perpetuated, though it had

Sketch of St Bernard's.

been only as curiosities. Their number was liable to be increased or diminished according to circumstances. At this period they amounted, I conjecture, to about two hundred, regimented like ordinary soldiers. They were all old, hard-featured, red-nosed veterans, whose general history was, that after being mauled in the wars, commonly in a Highland regiment, they brought their broken, iron bodies home, and thought themselves fortunate if they got into this fragment of our old burgher militia, where the pay was better than nothing, and the discipline not quite inconsistent with whisky, while the service was limited to keeping the peace within the City. Naturally disliked by the people, they were always asserting their dignity by testy, impatient anger. This excited the mischief and the hostility of the boys, by whom their small remains of temper were intolerably tried. Their uniform was a red coat turned up with blue, a red waistcoat, red breeches, long black gaiters, white belts, and large cocked hats bound with white worsted ribbon. They had muskets and bayonets, but rarely used them; for their peculiar weapon was the old genuine

Sketch of St Bernard's.

Lochaber axe—a delightful implement. One saw Bannockburn in it. One of these stern, half-dotard warriors used to sit at each side of the prisoners at the bar of the Court of Justiciary, as guard, with his huge hat on his old battered head, and his drawn bayonet in his large, gnarled hand. They sat so immoveably and looked so severe, with their rugged, weather-beaten visages, and hard, muscular trunks, that they were no unfit emblems of the janitors of the region to which those they guarded were so often consigned. The disappearance of these picturesque old fellows was a great loss.

Recovery of the Crown of Scotland.

A royal commission had been issued, in 1794, authorising certain persons to enter the Jewel Room in the Castle of Edinburgh, and by breaking the door if necessary, in order to ascertain whether the historical conjecture was true that the Crown of Scotland and its pertinents were there. But that attempt to discover them had failed ; because after breaking the lock of the door, a punctilious commissioner doubted whether their warrant sanctioned them also using force against a chest

Sketch of St Bernard's.

that they found within. This obstacle was suggested, I have heard, by Blair, the Solicitor-General, and it being thought formidable, the chest was left untouched, the outer door was relocked, and the commissioners retired. After another pause of twenty-four years, the experiment was renewed by a better-instructed commission, and, on the 4th of



REGALIA OF SCOTLAND.

February 1818, the commissioners proceeded, with due pomp, to their work. They unlocked the door, and broke open the chest, and there they found the Regalia sleeping beneath the dust that had been gathering round them ever since the Union. It was a hazy evening, about four o'clock, when a shot from

Sketch of St Bernard's.

the Castle and a cheer from a regiment drawn up on the Castle Hill, announced to the people that the Crown of their old Kings was discovered.

Water Supply and Water Caddies.

Though standing in a rainy country, Edinburgh has always been thirsty and unwashed. At this time (1818) the condition of the city, in reference to water, was positively frightful. Our supply depended on a wretched tank of about ten or twelve shallow acres on the north side of the Pentland Hills, which had been considered as far too small when it was made a long time before, but had now become absurd, even if it had been always full, instead of being often and long nearly empty. The Town Council, on which our supply of this necessity of life depended, could or would do nothing. A joint stock company was formed, and a plan for bringing in the Crawley spring from the south side of the Pentlands was obtained. The danger of leaving a city at the mercy, for anything it cannot do without, of a single private company was foreseen, and has to a great extent been realised. But anything was thought better than the Town

Sketch of St Bernard's.

Council ; in so much that, so long as the absolute exclusion of our civic rulers was doubtful, scarcely any one would risk a shilling in the concern. But they being excluded, the company proceeded, and we occasionally got some water.

One consequence of this was, that as the supply was steadier than it used to be, it became worth while to put water-pipes into houses, and another consequence of the innovation was, that we were speedily deprived of a set of people fully as peculiar as the City Guard—the Water Carriers, of whom, in a very few years, there was not one extant. They were a very curious tribe, consisting of both men and women, but the former were perhaps the more numerous. Their business was to carry water into houses ; and therefore their days were passed in climbing up lofty stairs, in order to get into flats. The water was borne in little casks, and was got from the public wells, which were then pretty thickly planted in the principal streets ; and as there were far more candidates than spouts, there was a group of impatient and wrangling claimants, who, when not eloquent, sat on their kegs. These encampments of drawers of water

Sketch of St Bernard's.

had a striking appearance. The barrels, when filled, were slung upon their backs, suspended by a leather strap, which was held in front by the hand.



WATER CADDIE.

Their carriage was made easier by leaning forward, which threw the back outward ; and hence stooping was the natural attitude of these sons and daughters of the well.

They were known by this peculiarity even when off work. Their backs, which would otherwise have never been dry, were protected by thick layers of hard black leather, on which the barrels lay ; and the leather had a slight curl-up at its lower edge, which, acting as a lip, threw

the droppings, by which they could always be tracked, off to the sides. Still, however, what with

Sketch of St Bernard's.

filling, and trickling, and emptying, it was a moist business. They were all rather old, and seemed little, but this last might be owing to their stooping.

The men very generally had old red jackets, probably the remnants of the Highland Watch, or of the City Guard ; and the women were always covered with thick duffle greatcoats, and wore black hats like the men. They very seldom required to be called, for every house had its favourite "Water Caddie," who knew the habits and wants of the family, and the capacity of the single cistern, which he kept always replenishing at his own discretion, at the fee (I believe) of a penny for each barrel. Their intercourse with families civilised them a little, so that, in spite of their splashy lives and public-well discussions, they were rather civil and very cracky creatures. What fretted them most was being obstructed in going up a stair ; and their occasionally tottering legs testified that they had no bigotry against qualifying the water with a little whisky. They never plied between Saturday night and Monday morning ; that is, their employers had bad hot water all Sunday. These bodies were such

Sketch of St Bernard's.

favourites that the extinction of their trade was urged seriously as a reason against water being allowed to get into our houses in its own way.

The Nor' Loch.

The great, indeed the vital, improvement of enclosing, draining and ornamenting the valley to the west of the Mound (a part of the North Loch) for which a statute had been obtained in 1816, was completed in the autumn of 1820. Its value, or rather its glaring and indispensable necessity, can only be understood by those who knew, and who remember, what had become the dreadful and apparently hopeless condition of the ground. The place had just been sufficiently drained to prevent its ever again being a loch, but was a nearly impassable fetid marsh, a stinking swamp; open on all sides, the receptacle of many sewers, and seemingly of all the worried cats, drowned dogs, and blackguardism of the city. Its abomination made it so solitary that the volunteers used to practise ball-firing across it. The men stood on its north side and the targets were set up along the lower edge of the Castle Hill or Rock. The

only difficulty was in getting across the swamp to place and examine the targets, which could be done only in very dry weather and at one or two places.

Fish and Fruit Markets.

The opening, in 1826, of an establishment called the New Town Markets, at Stockbridge, recalled some curious, though not distant, recollections of Edinburgh. It was only about fifteen or twenty years before that our only fish market was in the Fish Market Close, a steep, narrow, stinking ravine. The fish were generally thrown out on the street at the head of the close, whence they were dragged down by dirty boys or dirtier women; and then sold unwashed—for there was not a drop of water in the place—from old, rickety, scaly, wooden tables, exposed to all the rain, dust and filth; an abomination the recollection of which greatly impaired the pleasantness of the fish at a later hour of the day. Yet, when the market was removed to its present situation below the North Bridge, there was an outcry, as if hereditary nastiness, like other abuses, had been made, by

Sketch of St Bernard's.



FISH AND FRUIT MARKETS.

time, necessary
for comfort. I doubt
if there was a single
fish shop in Edinburgh
so early as the year 1822.

Our vegetables had to pass through as bad
a process. They were entirely in the hands of
a college of old gin-drinking women, who
congregated with stools and tables round the
Tron Church. A few of the aristocracy of these
ladies—the burgo-mistresses, who had established

Sketch of St Bernard's.

a superior business—the heads of old booths—marked their dignity by an awning of dirty canvas or tattered carpet; and every table had its tallow candle and paper lantern at night. There was no water here either, except what flowed down the gutter, which, however, was plentifully used. Fruit had a place on the table, but kitchen vegetables lay bruised on the ground. I doubt if there was a fruit shop in 1815. All shops, indeed, meant for the sale of any article on which there was a local tax or market-custom, were discouraged by the Magistrates or their tacksmen as interfering with the collection of the dues. The growth of shops of all kinds in the New Town is remarkable. I believe there was not half-a-dozen of them in the whole New Town, west of St Andrew Street, in 1810. The dislike to them was so great that any proprietor who allowed one was abused as an unneighbourly fellow.

Royal Botanical Gardens.

It was in 1823, I think, that the last fragment of our Royal Botanical Garden was removed from its situation on the west side of Leith Walk, and

Sketch of St Bernard's.

that the transplantation of the whole to its present site at Inverleith was completed. No garden could be made to walk a mile with less injury to its health. Scarcely a single plant or tree was lost, and after recovering from their first sickness they looked fresher and prouder than ever.

Earl of Moray's Grounds.

It was about this time (1822) that the Earl of Moray's ground to the north of Charlotte Square, began to be broken up for being built on. It was then an open field of as green turf as Scotland could boast of, with a few respectable trees on the flat, and thickly wooded on the bank along the Water of Leith. Moray Place and Ainslie Place stand there now. It was the beginning of a sad change, as we then felt. That well-kept and almost evergreen field was the most beautiful piece of ground in immediate connection with the town, and led the eye agreeably over to our distant northern scenery. How glorious the prospect on a summer evening, from Queen Street! We had got into the habit of believing that the mere charm of the ground to us would keep it sacred, and

Sketch of St Bernard's.

were inclined to cling to our conviction even after we saw the foundations digging. We then thought with despair of our lost verdure, our banished peacefulness, our gorgeous sunsets. But it was unavoidable. We would never have got beyond the North Loch, if these feelings had been conclusive. But how can I forget the glory of that scene on the still nights in which, with Rutherford, and Richardson, and Jeffrey, I have stood in Queen Street, or the opening at the north-west corner of Charlotte Square, and listened to the ceaseless rural corn-craiks nestling happily in the dewy grass.

Many other most interesting places and events could have been referred to, but it is hoped that the extracts from Lord Cockburn's "Memorials" which have been given will be of interest in themselves, and will stimulate a desire to know more about the Capital of Scotland, of which we are all so justly proud.

PART II.—STOCKBRIDGE.



From an Old Print.

OLD STOKE BRIDGE (LOOKING WEST)

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PART II.

Stockbridge.

Mainly taken from Mr CUMBERLAND HILL'S
"Historic Memorials of Stockbridge."

Early Days.



BEFORE the extension of Edinburgh over the fields now occupied by the New Town, the village of Stockbridge was a considerable distance from the city. The road leading to Edinburgh, immediately after leaving Stockbridge, was very steep, and was bounded by hawthorn hedges. It was called "Stockbridge Brae"; and, on the hedges, the good wives of the village were wont to dry their clothes. It is not easy to determine how the little hamlet derived the name of Stockbridge. Some have thought that "Stock" arose from the foot-bridge, that spanned the Water of Leith there,

Sketch of St Bernard's.

being of wood. From a careful return made in 1743, at the request of the Rev. Neil M'Vicar and the Rev. Thomas Pitcairn, ministers of the Parish of St Cuthbert's, of which Stockbridge was a part, it appears that there were then 120 families, consisting of 156 men, 188 women, 105 boys and 75 girls, giving a total population of 524 in the village.

Ford and Stone Bridge.

Until about 1785, the only way to get across the Water of Leith at Stockbridge, seems to have been by the wooden bridge for foot passengers, and by a ford for carts and other vehicles. The road to the ford must have inclined rapidly toward the water, as it is spoken of as being very steep; so much so, that the proprietor of the Stockbridge Mills had to employ a trace horse to draw up his carts from the water. When the water was high, passage was at once stopped for vehicles. When coals were brought for those living on the north side of the stream, and when the stream was high, the coals had to be carried over the wooden foot-bridge. The inconvenience of all this was

Sketch of St Bernard's.

very great, and the erection of a proper stone bridge became a necessity, which was given effect to about 1785-1786. The bridge then built was very narrow, rose high in the middle and sloped quickly down on both sides. Many years later the bridge was greatly widened and the ground on both sides was levelled so as to remove the steep declivity. Within recent years this bridge was replaced by the wide and handsome one we now know so well.

Water of Leith in Flood.

According to tradition the water rose to a great height about 1794-95; access to some of the houses in Haugh Street was cut off, and some difficulty was experienced in getting a marriage party out of one of the houses. The water again rose very high in the autumn of 1832. Upon that occasion it flooded the low-lying lands and did considerable damage to crops. In 1821, a hackney coachman returning from the country, took his horse into the water to wash the horse's feet. The water was high, and, venturing too far into the current, he was

Sketch of St Bernard's.

swept away, and both driver and horse were drowned. Several years afterwards, two men with three horses and carts, when attempting to cross the ford in the dark, were carried away and all perished. The water rose very high so recently as June 1879, when it overflowed the roadway at the then newly-erected Falshaw Bridge; but the damage done was not great. The greatest flood of which we have an account took place about 1659, and is thus described by the quaint historian, Nicoll: "God frae the heavens declared His anger by sending thunder and unheard-of tempests, and storms, and inundations of water, whilk destroyed their common mills, dams, and warks, to the Town's great chairges and expenses. Eleven mills belonging to Edinburgh, and five belonging to Heriot's Hospital, all upon the Water of Leith, were destroyed on this occasion, with their dams, water-gangs, timber-graith, and haill other warks."

Stockbridge Valley.

The valley between Stockbridge and the village of the Water of Leith is now beautiful and picturesque, and so it was in former times. On

Sketch of St Bernard's.

one side were the fine plantations of Drumsheugh, the seat of the Earl of Moray. On the other side, the banks of the river were bounded by tangled brakes of bramble and hawthorn. The water was pure, and abounded with minnows and fine trout.



FROM THE DEAN BRIDGE; WITH ST BERNARD'S IN THE DISTANCE.

The mill lade at "The Trows" was conveyed in wooden troughs, generally very leaky. These were raised upon posts, and, being patched, mended up, and covered with green moss and tangled creeping water plants, had a picturesque

Sketch of St Bernard's.

appearance. It is only in recent years that a great improvement was carried out in connection with the purification of the Water of Leith, which is now restored to something like its original purity and beauty.

Old "Bits" about Stockbridge.

The only playground or public park that the boys of the village had in old days, was a piece of waste ground on the banks of the Water of Leith, called "The Whins," from being covered with whin bushes; it was of limited extent. The ground is now occupied by Reid Terrace, Hugh Miller Place, and other parts of what we call "The Colony."

From the gate that led to St Bernard's House, which was situated at the north end of the bridge already alluded to, a high wall bounded the way to the foot of Dean Street. About the middle of this wall was a small doorway that led to a little cottage. This was the famous "Hole i' the Wa'," the well-known resort of Stockbridge boys of that time, who had a half-penny or a penny to invest in the purchase of apples, pears, or gooseberries.

Sketch of St Bernard's.

The old Kirk Road, leading from the village to the then Parish Church—the West Kirk, is now known to us as Church Lane. The footpath was bounded on the west by the Earl of Moray's grounds, and on the east by a deep ditch. Gabriel's Road, of which a small part lies between Glenogle Road and Saxe-Coburg Place, was, in olden days, a beautiful and sequestered footpath, bordered by hawthorn hedges, and is said to have been constructed for the convenience of the people of Silvermills and the ancient lairds of Inverleith.

In the fields on the Inverleith Estate, lying to the north of the road leading from Stockbridge to Comely Bank, there used to be two elevated mounds of earth. The one in the east field has been levelled, but the other in the west field, now the Edinburgh Academy Cricket Ground, still remains. These are supposed to have been butts, erected for the practice of archery in those far-off days when the bow was an important weapon in warfare.

Interesting Old Houses in Stockbridge.

I.—ST BERNARD'S HOUSE.

During the last quarter of the eighteenth century, the principal house in Stockbridge was St Bernard's House, which stood exactly upon the ground now occupied by the south part of the east side of Carlton Street. It was a large, irregular pile; the centre, a plain three-storeyed dwelling-house; a square, castellated projection came out upon each side in front, so that the entrance was from three sides of a square.

Before Sir Henry Raeburn, the great portrait painter, took up his residence at St Bernard's House, it belonged to Mr Walter Ross, Writer to the Signet, of whom the following anecdote is told: After Mr Ross had finished and enclosed his pleasure grounds, he was much annoyed by nightly depredators, who constantly eluded his vigilance. He advertised spring-guns and man-traps within these enclosures, but without effect, for nobody would believe him. At last he fell upon a most ingenious expedient, which completely put an end

Sketch of St Bernard's.

to the system of robbery which was nightly practised. Procuring an old human leg from the Royal Infirmary, he had it dressed up in a stocking, shoe, and buckle, and sent it through the town by the town-crier, who exhibited it aloft to public view, proclaiming that it had been found last night in Mr Walter Ross' policy at Stockbridge, and offering to restore it to the disconsolate owner. "Seeing is believing," and after this proof of the efficacy of the man-traps, it is not to be wondered at that we are told there were no further attempts to break into the grounds.

Sir Henry Raeburn acquired St Bernard's House in 1809. He died in 1823, the same year in which St Bernard's Church was opened for worship. St Bernard's House was taken down about 1826, on the ground being feued for general building. All that can be seen now is the remains of its fine avenue of lofty elm trees in St Bernard's Crescent.

Dr John Brown (author of "Rab and his Friends") writes of Sir Henry Raeburn thus:—"Sir Henry Raeburn is the greatest of Scottish portrait-painters. This eminent Scotsman was

Sketch of St Bernard's.

born in Stockbridge, on the Water of Leith—now a part of Edinburgh, on the 4th of March 1756." Allan Cunningham says:—"Though his painting rooms were in York Place, his dwelling-house was at St Bernard's, near Stockbridge, overlooking the Water of Leith—a romantic place. The steep banks were then finely wooded; the garden grounds varied and beautiful; and all the seclusion of the country could be enjoyed, without the remoteness."

Mrs Ferrier, widow of Professor Ferrier of St Andrews, and eldest daughter of Professor Wilson ("Christopher North"), gave Dr John Brown her recollections of St Bernard's House and the Raeburn family, when she was about six years of age. These recollections, somewhat abbreviated, are most interesting:—"More than half-a-century ago, I was frequently, in my childhood, at St Bernard's House, on the banks of the Water of Leith, which were in those days green and smooth to the river's edge. This old house was reached by a broad avenue of trees and shrubbery from Ann Street, where we lived for some years; this would be about 1820. This interesting old house was surrounded by large green fields, a fine orchard

Sketch of St Bernard's.

of apple and pear trees, and leading from this was another avenue of old stately elms, part of which still remain with the rookery in St Bernard's Crescent. On the right hand of this avenue was a nice old garden, well stocked, and with hot-houses.

“In this ancient mansion lived the Raeburn family, with whom we were very intimate as children, and likewise school companions, though there were some years between our ages. Sir Henry and Lady Raeburn, and their son and his wife, with three children, comprised the family party at this time. The great portrait-painter, as far as I can recollect him, had a very impressive appearance, his full, dark lustrous eyes, with ample brow, and dark hair at this time somewhat scant. His tall, large frame had a dignified aspect. I can well remember him, seated in an arm chair in the evening, at the fireside of the small drawing-room, newspaper in his hand, with his family around him. His usual mode of address to us, when spending the evenings, while he held out his hand with a kind smile, was: ‘Well, my dears, what is your opinion of things in general to-day.’ These words always filled us with consternation, and we all

Sketch of St Bernard's.

huddled together like a flock of scared sheep, vainly attempting some answer by gazing from one to the other, and with what delight and sense of freedom we were led away to be seated at the tea table, covered with cookies, bread and butter, and jelly!

“Beyond the walls of the house we used to pass hours, of a sunny forenoon, in drawing a child's yellow coach, which held two of us, who were as usual enveloped in shawls and decorated with feathers and flowers for our masquerading. There was a curious old beggar-man I must not forget to mention, who was fed and supported by the family, by name Barclay, *alias* Shelly, so called, not from the poet, but from his shelling the peas, and who lived in some out-house. This old creature was half-witted, and used to sweep the withered leaves from the lawn, manage the pigs, &c. ; short of stature, of a most miserable aspect, on his head an old grey hat crushed over his face, which was grizzly with unshaven beard, he wore a long-tailed coat, probably one of Sir Henry's, and always had a long stick in his hand. We wished to be very familiar with him,

Sketch of St Bernard's.

but were never at our ease, owing to his strange appearance and his shuffling gait. He exercised a great fascination over us, and we used to ask him to tell us stories, though he was nearly idiotic—'silly,' to use a common Scotch phrase. He often said, as he turned round and pointed to the banks of the river: 'Ou aye, bairns, I can well remember Adam and Eve skelpin' aboot naket amang the gowans on the braes there.'"
Dr John Brown's comment on this is: "Our first parents 'skelpin' aboot' before the Fall, and before 'Shelly' in his old white hat, is a great idea."

II.—DEANHAUGH HOUSE.

Deanhaugh House was, in the early years of last century, one of the chief mansions in Stockbridge. It was a plain, unpretentious building of three storeys, with its out-houses. It was in no way distinguished for its architectural beauty or dimensions; but its situation was both pleasant and picturesque, standing back a little from the sloping banks of the Water of Leith, sheltered on the east

Sketch of St Bernard's.

by fine old beeches on its own grounds, and on the west by the elms of the western avenue to St Bernard's House already alluded to. The entrance to the grounds was by a gateway supported by two massive stone pillars. A short avenue led up to the front entrance. In course of years, the ground on all sides being feued for buildings, Deanhaugh House, after being unoccupied for some time, was let out mostly in single rooms. In this way it was inhabited for many years, standing solitary and alone, as something that now had no right to be there. In 1880 it was finally swept away.

III.—MALTA HOUSE.

This was a quiet, retired residence, occupying the ground lying in front of Malta Terrace. It was a two-storeyed house with attics and out-houses. The Water of Leith flowed behind it, and the house was pleasantly situated in the middle of a grass plot. The old house was cleared away and replaced by a new one. Early in the nineteenth century, Malta House was occupied by Mrs Gillan,

Sketch of St Bernard's.

widow of the Rev. Robert Gillan, minister of Hawick, and her family. One of her sons, after studying medicine, went abroad as a ship surgeon, but returned to Stockbridge and practised as a surgeon. He died suddenly, greatly regretted by his patients and by the inhabitants generally. Another of Mrs Gillan's sons studied for the ministry. He was afterwards the well-known Rev. Dr Gillan, minister of Inchinnan, and, in 1873, was Moderator of the General Assembly of the Church of Scotland. St Bernard's should gratefully remember Dr Gillan, as being the father and grandfather of two of our most highly esteemed and valued members, about whom I could say much, but I refrain, as I know they would not like it.

IV.—VEITCH'S SQUARE.

In olden times, when Veitch's Square, or as it was originally called, Virgin Square, was entire, it was one of the most interesting and picturesque localities in Stockbridge. It was a complete

Sketch of St Bernard's.

square, each side being composed of the same number of one-storeyed houses. They were generally thatched, and the fronts covered with honeysuckle and other climbing plants. Roses, daisies, southernwood and other nice old-fashioned flowers grew on the little plots of ground between the doors and windows. The houses were chiefly of two apartments. The centre of the square was used as a bleaching-green, surrounded on all sides by a low stone wall, leaving space for the needed roadway in front of the houses. Everything was kept scrupulously clean and tidy.

Thomas Veitch, the proprietor, would accept of no tenant unless the individual could give satisfactory evidence of being sober, honest, and of orderly behaviour. There were few days in which the Square was not inspected by himself, and all beggars and prowlers found loitering about were speedily cleared off the ground. The Square maintained a high character for respectability, and the houses were occupied mainly by widows and spinsters who took in washing. It was remarkably convenient for

Sketch of St Bernard's.

such a purpose, with its bleaching-green in the centre, and with water at hand. In those days Edinburgh had often a short supply of water. The Water of Leith, however, then a pure, limpid, and beautiful stream, flowed close to the eastern side of the Square. Lofty tenements have now been built on the street frontage, and, in 1886, Veitch's Square became a thing of the past.

St Bernard's Well.

The first public notice of the well appears to be that in the *Scots Magazine* for September 1760:—"A mineral well has lately been discovered between the village of the Water of Leith and Stockbridge, about half-a-mile north of Edinburgh, which is said to be equal in quality to any of the most famous in Britain. To preserve the well from the injury of the weather, and prevent its being overflowed by the Water of Leith, on the banks of which it is situated, a stone covering is to be erected over it." The foundation stone

Sketch of St Bernard's.

of this building was laid on 15th September 1760.

Soon after the building of the well, it was greatly frequented, and in the *Edinburgh Advertiser* of date the 27th April 1764, it is stated:—

“As many people had got benefit from using of the Water of St Bernard's Well, in the neighbourhood of the city, there has been such demand for lodgings this season, that there is not so much as one room to be had, either at the Water of Leith or its neighbourhood.”

The founding of the present well is thus noted in the appendix to the *Scots Magazine* for 1786:—

“On the first of May, the foundation stone of the Mineral Well of St Bernard's, in the vicinity of Edinburgh, was laid in the presence of several gentlemen of the neighbourhood. This building is erected in the most picturesque spot in the neighbourhood of Edinburgh. The design was taken from a temple at Tivoli, in Italy, and a statue of Hygeia, the goddess of health, by Coade of London, was placed in it.”

Sketch of St Bernard's.

In recent years, St Bernard's Well was beautifully restored by Mr William Nelson. The interior is finished in mosaic and marble; a new approach was given by a broad massive stair



ST BERNARD'S CAVE.

from St Bernard's Bridge; a low parapet wall, with ornamental coping, separates the grounds from the river, and these grounds are most tastefully laid out.

Sketch of St Bernard's.

It is frequently asked how the well got the name of "St Bernard's," and also how the same name is of such frequent use in the locality. There is an old tradition that St Bernard visited Scotland. It is said that while preaching the second crusade in France and Germany, St Bernard was advised to go to Scotland as a country rich in faith and fighting men. He was disappointed with his reception at Court. In grief, aggravated by ill-health, he withdrew and lived in a cave in the neighbourhood of the spring. There certainly was a cave of considerable dimensions in the steep cliffs to the westward. Its entrance was covered up by the building of the wall that bounds the back of Randolph Crescent, but when it formed part of Lord Moray's Grounds, the boys of Stockbridge knew the cave well.

The tradition goes on to say that St Bernard drank of the healing waters of the spring, and that, soothed by the sound of the river and the beauty of the scenery, his health and serenity of mind returned. He called the inhabitants of the district to the spring, revealed to them its virtues,

Sketch of St Bernard's.

and, after bestowing upon the people his blessing, returned to his place of public duty.

All this is no doubt entirely imaginary, and leaves us no nearer a solution of the reason for St Bernard being specially identified with the well and the locality, but at all events there is something gained when our Church and the district we know so well is associated, even in name, with one of whom it was said by Luther:—

“If ever there lived on the earth a God-fearing and holy monk, it was St Bernard of Clairvaux.”

Famous Men connected with Stockbridge.

Allusion has already been made to Sir Henry Raeburn, of whom it has been said that he discharged with blameless attention all the duties of a good citizen, and that he was never to be found at his easel on the Lord's day, but was ever on that day in his place in church.

Sketch of St Bernard's.

Many other well-known men were connected, by birth or residence, with Stockbridge.

DAVID ROBERTS, R.A., was born at Stockbridge, on 24th October 1796. His parents at first



DUNCAN'S LAND.

lived in Gavin's Land, Haugh Street, which was perhaps the oldest part of Stockbridge. Shortly after their marriage they removed to Duncan's Land, in what is now called Church Street, and

Sketch of St Bernard's.

here David Roberts was born. Duncan's Land was built of stones that were taken from the old houses removed from the Lawnmarket at the opening up of Bank Street.

PROFESSOR SIR JAMES YOUNG SIMPSON, Bart., was born at Bathgate, on 7th June 1811. He came to Edinburgh University at the age of fourteen. In 1831, his brother David began business in Stockbridge as a baker, and occupied No. 1 Raeburn Place, the corner shop at the foot of Dean Street. The great physician of the future boarded there with his brother for a little time, and when he received the degree of M.D. in 1832, he removed to No. 2 Deanhaugh Street, and subsequently to No. 1 Dean Terrace. When he was elected professor of midwifery, on 4th February 1840, he left Stockbridge and went to 22 Albany Street, and subsequently to 52 Queen Street.

SIR JOHN WATSON GORDON, *P.R.S.A.*, *R.A.*, was born in Edinburgh in 1788. In the early part of his life he lived for a number of years

Sketch of St Bernard's.

with his father in Raeburn Place. The family afterwards removed to No. 17 Ann Street, and subsequently occupied No. 27 in the same street. He died at Catherine Bank, near Newhaven, on 1st June 1864.

ROBERT SCOTT LAUDER, R.S.A., lived for some years and died in No. 7 Carlton Street. He was born at Silvermills in 1803; he died on 21st April 1869.

PROFESSOR JOHN WILSON, the "Christopher North" of *Blackwood's Magazine*, lived for several years in No. 29 Ann Street. His daughter, Mrs Gordon, speaks of her father having set up his household gods here in 1819, and says:—"This little street, which forms the culminating point of the suburb of Stockbridge, was at that time quite *out of town*, and is still a secluded place, overshadowed by the tall houses of Eton Terrace and Clarendon Crescent." Professor Wilson removed to No. 6 Gloucester Place in 1826, and died there on 1st April 1854.

Sketch of St Bernard's.

ROBERT CHAMBERS, LL.D., of Messrs W. & R. Chambers, commenced business, while very young, in 1818, by keeping an old book shop and stall in Leith Walk, opposite Pilrig Avenue. He continued there until 1822, when he removed to 4 India Place which afterwards became 4 Albert Place. Here, in 1824, he published his first work of any note, the "Traditions of Edinburgh," in parts, but ultimately in two volumes. Here also he received the visits of Sir Walter Scott. In 1826, he removed to No. 48 North Hanover Street. He subsequently resided for some years in one of the centre houses on the east side of Ann Street, and afterwards in No. 1 Doune Terrace. Dr Chambers was born at Peebles on 10th March 1802, and died at St Andrews on 17th March 1871.

HORATIO M'CULLOCH, R.S.A., the great Scottish landscape-painter, resided for several years in No. 7 Danube Street. He was born in Glasgow in 1805, and died at St Colme Villa, Trinity, on 24th June 1867.

THOMAS CARLYLE spent the first eighteen

Sketch of St Bernard's.

months of his married life in No. 21 Comely Bank. He was married on 17th October 1826, and, in a letter to a friend written at this time, he said that the house was "a perfect model, furnished with every accommodation that heart could desire." In a characteristic letter to his brother Alexander, he says:—"Our situation at Comely Bank is inexceptionable, nay, in many points truly enviable. Of society we might have abundance. People come on foot, on horseback, and even in wheeled-carriages to see us, most of whom Jane (his wife) receives up-stairs, and dispatches with assurances that the weather is good, bad, or indifferent. We receive invitations also; but Jane has a circular or rather two circulars—one for these she values and one for these she does not value; and one or the other of these she sends in excuse. Thus we give no dinners and take none, and by the blessing of heaven design to persist in this course so long as we shall see it to be the best. Only to some three or four chosen people we give notice that, on Wednesday nights, we shall *always* be at home, and glad if they will call and talk for two hours, with no other entertainment but a cordial welcome

Sketch of St Bernard's.

and a cup of innocent tea. Few Wednesday evenings pass accordingly, when some decent soul or other does not step in and take his place among us; and we converse, and really, I think, enjoy ourselves more than I have witnessed at any beef-eating and wine-bibbing convention which I have been trysted with attending."

Notwithstanding the fame Carlyle afterwards attained, and the high literary honours conferred upon him, he, according to Froude, afterwards looked back upon the first eighteen months of his married life, spent at 21 Comely Bank, as the happiest he had ever known.

DAVID SCOTT, R.S.A., the celebrated artist, lived for some time at No. 5 Mary Place. He afterwards removed to Dalry House, where he died in 1849, at the early age of forty-three.

JOHN EWBANK, R.S.A., the well-known marine and landscape painter, lived at No. 5 Comely Bank. His first pictures were there painted.

KENNETH M'LEAY, R.S.A., lived for several

Sketch of St Bernard's.

years in No. 14 Carlton Street, and afterwards in No. 3 Malta Terrace, where he died. He was distinguished as a miniature painter.

GEORGE M. KEMP, the architect of the Scott Monument in Princes Street, lived for some time in the second flat of the stair No. 18, afterwards No. 26, Bedford Street. After his marriage he resided in the upper flat of No. 7 Saunders Street. Mr Kemp did not survive to see his great work finished. While the building of the monument was proceeding, he was accidentally drowned, on 6th March 1844.

Much more might be quoted about a district in which we are all so deeply interested, but to do so would be to trench still further upon the labours of those, notably Mr Cumberland Hill, who have made these extracts possible.

PART III.—ST BERNARD'S.



ST BERNARD'S CHURCH.

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PART III.

St Bernard's.



THE information already given will have made it clear that, for upwards of thirty years before St Bernard's Church was built in 1822, the New Town of Edinburgh had been steadily advancing northwards, and consequently that additional Church accommodation had become urgently necessary.

**Extension of
the New
Town.**

Accordingly, a committee of the Kirk Session of St Cuthbert's Parish, of which Stockbridge formed a part, reported in 1822 that the population in the northern districts amounted to 5,120, that there were 4,070 of these above six years of age, that the total number provided with seats in any place of worship connected with the Church of Scotland, or with other congregations, was

**Additional
Church
Accom-
modation
needed.**

Sketch of St Bernard's.

only 1,954, and that thus no fewer than 2,116 above six years of age were unprovided with church accommodation.

Building of St Bernard's Church.

The Session of St Cuthbert's thereupon resolved to build a chapel at Stockbridge, to be their property, and to be under their superintendence. This resolution was duly sanctioned by the Presbytery and by the General Assembly. The erection of the church was at once proceeded with, and was completed, with very much the same external appearance it has at present, at a cost of about £4,000.

Opening of the Church.

The Rev. James Henderson, of Berwick-on-Tweed, was, in November 1822, nominated as minister of the contemplated chapel, before a single stone had been laid in the building. The chapel was opened for divine service on 16th November 1823. In the *Edinburgh Evening Courant* of the following day, it was reported that: "Yesterday forenoon the new Chapel of Ease at Stockbridge was opened for public worship by the Rev. David Dickson," and, it is added:

Sketch of St Bernard's.

"The chapel, which is handsome, was crowded to excess." Probably even those of us to whom every stone of the old church is dear, would not have selected "handsome" as the most appropriate word, but, in comparison with other churches of that time, the description may not have been so far wrong.



COMMUNION PLATE.

The same newspaper, on Saturday, 29th November 1823, records that, on the previous Thursday, the 27th, the Rev. Mr Henderson was inducted to St Cuthbert's new Chapel of Ease, Claremont Street, and that the Rev. Mr Balfour of Colinton, who presided on the

Sketch of St Bernard's.

occasion, preached an appropriate and excellent discourse from II. Corinthians, chap. v. verse 18: "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." The newspaper report concludes by saying that: "Mr Henderson is not as yet much known, but he will soon be known to be one of the most able, eloquent, and impressive preachers of the many who now happily adorn the Scottish pulpit."

Changes in Ministers.

Instead of following historically the fortunes of the new church in connection with its various ministers, it has been thought better to group the ministers together a little further on, and there to give short personal information in regard to each. It may, however, here be mentioned that, during the little more than eighty-three years since Mr Henderson was inducted, there have been no fewer than fourteen ministers of the congregation.

Erection into a Parish *Quoad Sacra.*

Until 1851, St Bernard's remained on the footing of a chapel, but in that year under Sir James Graham's Act, the district was erected into a parish

Sketch of St Bernard's.

quoad sacra. Severely tried in 1843, the year of the Effect of Disruption. Disruption, when very many of the congregation and all the elders, with the exception of three, Mr John Gibson, W.S., Mr Andrew Gairdner, Superintendent of the Edinburgh Water Co., and Mr John White, teacher, left the Church, and also tried by the frequent changes in ministers, it says much for the spirit animating the people of past days that there has been handed on to us a church that has so worthily maintained its position.

Before St Bernard's had obtained a constitution Selection of Ministers. as a parish *quoad sacra*, the choice of minister virtually lay in the hands of the trustees under the chapel constitution, with the addition of a few representatives from the congregation, and it is refreshing to find a deputation who had been sent to "hear" a minister, who it was thought might be suitable for St Bernard's, reporting, nearly sixty years ago, that it was utterly impossible for them or for any one else by simply listening, however attentively, to pulpit ministrations for a couple of services, even although these were given without any extra preparation, to form an opinion

Sketch of St Bernard's.

as to the minister's suitability for the charge of St Bernard's; there being many other qualifications and acquirements, irrespective altogether of his pulpit gifts, necessary to be known—such as the frequency and fidelity of his domiciliary visits, and the due and stated fulfilment of his out-door duties generally. Would that all congregational committees, when selecting ministers in the present day, would act upon this sensible conclusion!

**Dr Boyd on
the Work of
a Minister.**

The minister's work is, in general, thought of more from the point of view of the pew than from that of the pulpit. Dr Boyd, when he was minister of St Bernard's, wrote feelingly in 1862, in his "Leisure Hours in Town," of the difficulty of overtaking all the work that falls upon the minister of such a parish as that of St Bernard's, and it may not be without advantage, if we of the pew try to enter into the feelings that must be kindled by the almost pathetic words of our old minister who, "though dead, yet speaketh," in the words that follow:—

"When a country parson, leaving a little rustic cure undertakes the charge of such a parish as

Sketch of St Bernard's.

St Bernard's, if he be a man whose heart is in his work, he is quite certain greatly to overwork himself. It is indeed a total change, from the quiet of a country parish, where dwellings are dotted singly here and there, with great fields between them, to the town, where street after street of tall houses is filled with your parishioners, all entitled to some measure of your care and thought—and with that change, there comes a sudden acceleration of the wheels of life. You begin to live in a hurry. Your mind gets into a feverish state. You live under a constant feeling of pressure. You think, while you are doing anything, that something else is waiting to be done. It need not be said that such a feeling is, with most men, quite fatal to doing one's best—more particularly with the pen. And if you be of an anxious temperament, the time never comes in which you can sit down and rest, feeling that your work is done. You sit down sometimes and rest, through pure fatigue and exhaustion; but all the while you are thinking of something else which demands to be done, and which you are anxious to do. You will often wish for the precious power, possessed by some men, of taking things easily;

Sketch of St Bernard's.

you may even sometimes sigh for the robust resolution of Lord Chancellor Thurlow: 'I divide my work,' he said, 'into three parts—part I do, part does itself, and part I leave undone.' But many men could not for their lives resolve to do this last. They go with a hearty will at their work, till body and mind break down. There is no work so hard to a conscientious man, as that which he may make as easy or as hard as he chooses. It is a great blessing to have one's task set, and to be able to feel, when you have done, that your work is done, and that you may rest with a clear conscience. But in the church *that* can never be. There is always something more that might be done. What clergyman can say that he has done for the good of his parish all that is possible for man to do; that there is no new religious or benevolent agency which by energy yet more unsparing might be set in operation?"

Boundaries of the Parish.

When St Bernard's was erected into a parish *quoad sacra*, the boundaries are thus described in the extract from the "Decree of Disjunction and Erection," of date 19th November 1851:—

Sketch of St Bernard's.

“That part and portion of the Parish of St Cuthbert's included within a line drawn along the course of the Water of Leith from a point opposite Saint Bernard's Well, thence along the centre of the public road running in front of Hamilton Place to the Pitt Street Toll, thence along the centre of the public road running by Brandon Street, Huntly Street, Canonmills, Howard Place and Inverleith Row to the Queensferry Road, thence westward and northward along the parish boundary to the sea, returning by the west boundary of the parish to a point at the back of Windlestrawlee farm-house, and thence southward to the foresaid point opposite Saint Bernard's Well on the Water of Leith, including Ann Street, but excepting always, from the district above bounded and described, the ground adjoining to Henderson Row, which is attached to the extended Royalty of Edinburgh.” This was afterwards slightly modified to the northward, when Granton district was erected into a parish *quoad sacra*.

As was mentioned formerly, little change has taken place in the external appearance of

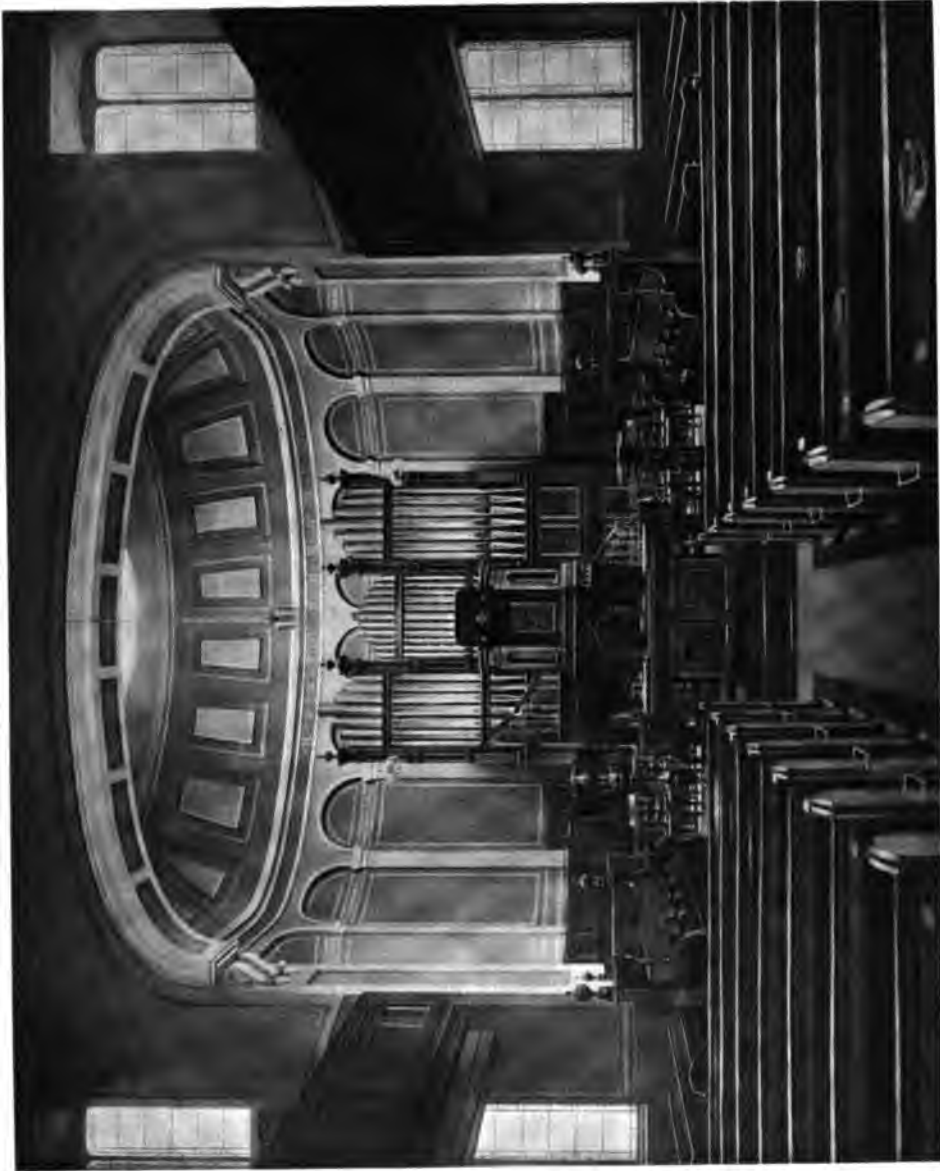
Sketch of St Bernard's.

Original Session House.

the church, beyond the enlargement connected with the building of the "apse" and the new session house in 1888. It may be interesting to mention that the original session house was very small, only measuring fifteen feet by ten feet, giving barely accommodation for six persons—three on each side of the table—and one chair at the head of the room for the moderator, but without space for one to pass another. The ceiling was only eight feet four inches in height. Amongst the drawbacks enumerated in the year 1840, when a movement for increased accommodation was made, it is stated that this was the only place for the precentor's gown; that the minister cannot retire, either for private undisturbed meditation or to converse with any whom he may desire to speak with privately; that it is too small, not only for sessional meetings, but also for minister's classes, and consequently that he has to assemble them in church, where, particularly in winter, the cold prevents good attendance.

New Session House.

The outcome of this movement was that, after various procedure, the original small session house



INTERIOR OF THE CHURCH.

Sketch of St Bernard's.

Alterations on Interior of Church.

became the minister's private room, and a new session house was built at a cost of about £130, in the autumn of 1840. These remained until 1888, when alterations took place at a cost of over £2,000, giving much improved accommodation, and at the same time carrying out a scheme of re-seating the church, which has added to the comfort of the congregation and to the appearance of the interior, the opportunity being at the same time taken to transfer the organ from the back of the gallery to the newly-built apse. Already fading out of memory are the enclosed pews, existing till then, at each side of the pulpit, for the minister and the elders, and also the large windows, right and left of the pulpit, which with their quaint colouring were once so familiar. The introduction of electric light and the re-painting and re-decorating carried out in 1901, are too recent to require anything but a passing reference. In connection, however, with the lighting of the church, it may be mentioned that, in 1856, it was resolved that the church should be lighted "by the new mode of lighting-up public places, called 'sunlights.'" These sunlights are still preserved, but with electricity substituted for gas.

Sketch of St Bernard's.

In the tower of the church is the original bell which has summoned countless thousands to the house of prayer. A relic of the days when St Bernard's was more a "country" church than a "town" church, remained with us until comparatively recently; the old country custom of ringing the bell on Sunday mornings, for five minutes, at nine and at ten o'clock, being then discontinued. The bell was made by T. Mears, of London, in 1823, and is two feet six inches across the mouth, with a height of two feet, while the ringing wheel is five feet six inches in diameter. To complete the original design of the architect, to improve the appearance of the building, and to be of benefit to those resident in the neighbourhood, a clock for the tower, measuring four feet three inches in diameter, was, in July 1902, presented by one of the elders, who has had a long and intimate connection with St Bernard's.

Tower of the Church; Bell and Clock.

St Bernard's has been exceedingly fortunate in its ministers, and the following notes in regard to them will be of interest. The small portraits here given are taken from larger ones which have been presented to the Kirk Session.

Ministers—Notes and Portraits.

Sketch of St Bernard's.

Rev. James Henderson, D.D., 1823-1827.

Rev. James Henderson was born on 16th February 1797. He attended the University of Edinburgh, and was licensed by the Presbytery of Kelso in 1821; he received the degree of D.D. from the University of Glasgow in 1837.



REV. JAMES HENDERSON, D.D.

Dr Henderson was minister at Berwick-on-Tweed from 1821 to 1823, at St Bernard's from 1823 to 1827, at Ratho from 1827 to 1832, at St Enoch's, Glasgow, from 1832 to 1843, and at Free St Enoch's, Glasgow, from 1843 to 1874. He died at North Berwick on 12th September 1874, aged seventy-seven years.

Dr Henderson was elected Moderator of the Free Church of Scotland in 1855.

Sketch of St Bernard's.

The portrait of Dr Henderson is from a photograph of the painting by John Graham Gilbert, R.S.A., executed shortly after he left St Bernard's, and has been secured by the kindly good offices of his son, Rev. Dr Henderson, U.F. Church, Crieff.

Sketch of St Bernard's.

Rev. James Martin, A.M., 1828-1831.

Rev. James Martin was born on 30th July 1800. He graduated at Aberdeen, 2nd April 1816,



REV. JAMES MARTIN, A.M.

attended the Divinity Hall at Edinburgh, and was licensed by the Presbytery of Forfar on 15th August 1821.

Mr Martin was ordained to Glenisla on 18th September 1823, was inducted to St Bernard's, 16th May 1828, was translated to St George's, Edinburgh, 6th October 1831, and died at Leghorn, where he had

gone on account of the state of his health, 22nd May 1834, in the thirty-fourth year of his age and the eleventh year of his ministry.

During Mr Martin's ministry in St Bernard's, he formed a close intimacy with Dr Chalmers,

Sketch of St Bernard's.

who, having become a member of St Bernard's, and appreciating Mr Martin's high qualities, gave him his friendship and assistance throughout the remainder of his ministry. Dr Chalmers introduced Mr Martin to St George's when he left St Bernard's.

The portrait of Mr Martin is taken from the copy of a painting of him executed while he was at Leghorn.

Sketch of St Bernard's.

Rev. James Macfarlane, D.D., 1832-1841.

Rev. James Macfarlane was born on 17th April 1808. He graduated at the University of



REV. JAMES MACFARLANE, D.D.

Glasgow, was licensed by the Presbytery of Glasgow, 31st March 1830, and had the degree of D.D. conferred upon him by Glasgow University, 14th February 1848.

Dr Macfarlane was ordained to the third charge at Stirling, on the 3rd May 1831, was inducted to St Bernard's on 12th January 1832, and was translated to Duddingston, 18th May 1841.

Dr Macfarlane was elected Moderator of the General Assembly of the Church of Scotland on 18th May 1865. He died during his year of office, on 6th February 1866, aged fifty-seven years.

Sketch of St Bernard's.

His portrait is from a miniature painted about the time he was minister of St Bernard's; for the loan of which hearty acknowledgments are made to his daughter, Miss Eliza Macfarlane, Abbotsford Park, Edinburgh.

Sketch of St Bernard's.

Rev. Andrew Watson Brown, 1841-1843.

Rev. Andrew Watson Brown was born in 1811. He became minister of St Bernard's in 1841.



REV. ANDREW WATSON BROWN.

At the Disruption in 1843, Mr Brown was the first minister of Free St Bernard's, where he remained for about twenty years. He latterly returned to the Church of Scotland, and became minister of the East Church, Aberdeen. An assistant and successor was appointed to him, and he retired to Stirling about 1875,

where he died on 5th July 1895, aged eighty-four years.

Mr Brown was a member of the General Assembly of the Church of Scotland, which met in St Andrew's Church, on 18th May 1843. He

Sketch of St Bernard's.

took part in the procession from St Andrew's Church to Tanfield Hall, where the first Assembly of the Free Church was constituted.

In the hurry and excitement of that eventful day, a gown for Dr Chalmers, the Moderator of the new Church, had been forgotten. Mr Brown's house being near at hand, his gown was procured, and with it Dr Chalmers was robed. From St Bernard's minutes, it would appear that this gown was provided only fifteen months before the Disruption; so that it is satisfactory to think its condition would do no discredit either to St Bernard's or to Dr Chalmers. In later portraits of Dr Chalmers he is represented wearing that gown. It is easily recognisable from the many small bows ("frogs") of ribbon with which it is adorned. In the portrait of Mr Brown, which is here given, this historical gown is shown. It is now preserved in the New College Museum.

The portrait is from an engraving presented to the Kirk Session by Miss Calder, whose father was an attached member of St Bernard's, previous to the Disruption in 1843; and to her, cordial thanks are given.

Sketch of St Bernard's.

Rev. James French, 1843-1845.

Rev. James French was born on 25th February 1810. He attended the University of Edinburgh,



REV. JAMES FRENCH.

and was afterwards Professor of Rhetoric in the Andersonian College, Glasgow. His first charge was St Bernard's, where he was inducted in 1843. He left St Bernard's in 1845, to become minister of the second charge in the Abbey Church, Dunfermline.

In 1870, Mr French was promoted to be minister of the first charge of the Abbey Church, Dunfermline, where he remained till his death on 13th February 1880, at the age of seventy years. The portrait of Mr French is from a small photograph kindly lent by his daughter, Mrs Dewar, The Manse, Lochgelly.

Rev. James Hay, D.D., 1845-1850.

Rev. James Hay was born on 24th November 1820. He studied at the University of Aberdeen, where he graduated M.A. He was licensed by the Presbytery of Aberdeen on 15th June 1843, and received the degree of D.D. from Aberdeen University. Dr Hay was ordained to St Bernard's on the 2nd October 1845, was inducted to Lunan on 17th January 1850, and was translated to Inverkeilor on 8th November 1866.



REV. JAMES HAY, D.D.

Dr Hay was minister of Inverkeilor when he died at Montrose on 25th August 1889, aged sixty-eight years. His portrait is from a small photograph secured through the kindness of his friend, Mr Crockart, session clerk of Montrose.

Sketch of St Bernard's.

Rev. William Cæsar, D.D., 1850-1852.

Rev. William Cæsar was born on 13th December 1824. He studied at the University of St Andrews,

from which University he afterwards received the degree of D.D.

Dr Cæsar was licensed by Dumfries Presbytery, on the 12th of September 1847.

He was ordained to St Bernard's in 1850, and was translated to Tranent in 1852, from which he retired in 1900.



REV. WILLIAM CÆSAR, D.D.

During Dr Cæsar's incumbency of St Bernard's, the district became a parish *quoad sacra*. Dr Cæsar now resides in Edinburgh.

His portrait is from an early photograph by Mr Moffat.

Rev. David Brown, 1852-1855.

Rev. David Brown was born in 1822. He studied at Glasgow University, and was licensed in 1846.

Mr Brown was ordained to St Mary's, Dumfries, in 1847; he was inducted to Rodney Street Church, Liverpool, in 1849, to St Bernard's in 1852, to Scoonie in 1856, and to St Enoch's, Glasgow, in 1859.

Mr Brown died minister of St Enoch's, on 27th April 1900, in the seventy-ninth year

of his age. His portrait is from the engraving of a painting by William Bonnar, R.S.A., very kindly presented to the Kirk Session by Mr Brown's daughter, Mrs Boyd, The Manse, New Monkland.



REV. DAVID BROWN.

Sketch of St Bernard's.

Rev. William Robertson, 1856-1858.

Rev. William Robertson was born in the year 1829. He attended the Universities of



REV. WILLIAM ROBERTSON.

Glasgow and Aberdeen and was, in the year 1854, ordained to the Parish of Midmar, in which charge he remained until he was translated to St Bernard's in the spring of 1856.

Mr Robertson went from St Bernard's to the second charge of Hamilton, in 1858. On account of the state of his health,

he left, accompanied by Mrs Robertson for a voyage to Sydney in the latter part of 1863. He died on the passage out, on 4th December 1863, at the age of thirty-four, and was buried in the English cemetery near Sydney.

Sketch of St Bernard's.

Mr Robertson's portrait was presented to the Kirk Session by Mr Oswald B. Moir, a former elder of St Bernard's.

Sketch of St Bernard's.

Rev. A. K. H. Boyd, D.D., 1859-1865.

Rev. Andrew Kennedy Hutchison Boyd was born in November 1825. He studied at King's



REV. A. K. H. BOYD, D.D.

College, London, and at the University of Glasgow, where he took the degree of B.A. Dr Boyd was licensed by the Presbytery of Glasgow, and had the degree of D.D. conferred upon him by Edinburgh University, and that of LL.D. by the University of St Andrews.

Dr Boyd was, in the year 1851, ordained to Newton-on-Ayr; he was translated to Kirkpatrick-Irongray in 1854, St Bernard's in 1859, and the first charge of St Andrews in 1865.

He died, minister of St Andrews, on 1st March 1899, at the age of seventy-three years.

Sketch of St Bernard's.

Dr Boyd was Moderator of the General Assembly of the Church of Scotland in the year 1890.

His portrait was presented to the Kirk Session by Mr Moir.

Sketch of St Bernard's.

Rev. John M'Murtrie, D.D., 1866-1885.

Rev. John M'Murtrie was born on 16th December 1831. He studied at the University of

Edinburgh, where he took the degrees of B.A., and M.A.

Dr M'Murtrie was licensed by the Presbytery of Ayr on 12th August 1856. He had conferred on him the degree of D.D. by the University of Aberdeen.



REV. JOHN M'MURTRIE, D.D.

and Strathmartine on 2nd September 1858; he became minister of St Bernard's on 11th January 1866, where he remained until he was unanimously appointed by the General Assembly to the Convenership of the Foreign Mission Committee, on 28th May 1885.

Sketch of St Bernard's.

Dr M'Murtrie was Moderator of the General Assembly of the Church of Scotland in the year 1904.

His portrait is from a photograph by Mr Moffat, taken when he was minister of St Bernard's.

Sketch of St Bernard's.

Rev. George Matheson, D.D., 1886-1899.

Rev. George Matheson was born on 27th March 1842. He studied at the University of



REV. GEORGE MATHESON, D.D.

Glasgow, where he took the degrees of M.A. and B.D., and was licensed by the Presbytery of Glasgow in 1866. He had conferred upon him the degree of D.D. by the University of Edinburgh, and LL.D. by the University of Aberdeen.

Dr Matheson was ordained minister of Innellan in 1868, where he remained until 1886, when he was translated to St Bernard's, from which he retired in 1899.

Dr Matheson died at North Berwick, on 28th August 1906, aged sixty-four years. His portrait is from a photograph taken by Mr Moffat, while he was minister of St Bernard's.

**Rev. James Johnstone Drummond,
B.D., 1897-1899.**

Rev. James Johnstone Drummond was born on the 15th February 1866. He studied at the University of Edinburgh, and took the degrees of M.A. and B.D.

Mr Drummond was licensed by the Edinburgh Presbytery in May of 1890. He was ordained minister of Longformacus in July of 1891, was translated to St Bernard's in October 1897, and to Jedburgh in December 1899.



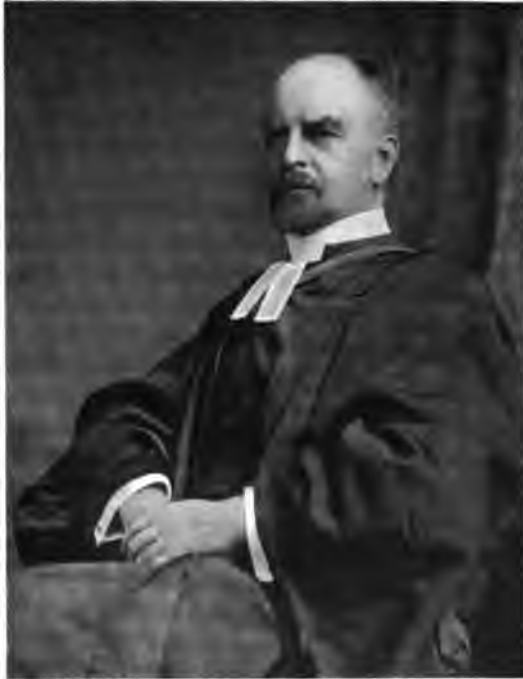
REV. JAMES JOHNSTONE DRUMMOND, B.D.

Mr Drummond's portrait was presented to the Kirk Session of St Bernard's by Mr Moir, to whom for this, and for the portraits of Mr Robertson and Dr Boyd, grateful thanks are given.

Sketch of St Bernard's.

Rev. Alexander Fiddes, B.D.

Rev. Alexander Fiddes was born on 17th January 1860. He studied at the University of Aberdeen, where he took the degree of M.A. in 1879, and that of B.D. in 1882.



REV. ALEXANDER FIDDES, B.D.

Mr Fiddes was licensed by the Aberdeen Presbytery in May 1882. He was ordained minister of the Parish of Cairney in the year 1886, and was translated to St Bernard's in 1900, where happily he is still minister.

Mr Fiddes' portrait is from a photograph recently taken by Mr Moffat.

Sketch of St Bernard's.

It is noteworthy that three of the former **Moderators from St Bernard's.** ministers of St Bernard's have been Moderators of the General Assembly of the Church of Scotland—Dr Macfarlane in 1865, Dr Boyd in 1890, and Dr M'Murtrie in 1904; and that one, Dr Henderson, was moderator of the General Assembly of the Free Church of Scotland in 1855.

Previous to the Disruption in 1843, various **Assistant Ministers.** licentiates of the church were employed in the work of the parish, chiefly in visiting. The title they held was that of "Missionary." There seem to have been breaks in the employment of licentiates between 1843 and 1864. After the latter year the title became "Assistant," and the following have acted in that capacity for longer or shorter periods:—

Rev. ROBERT PATERSON (*dead*).

Rev. C. W. MACKENZIE (*dead*).

Rev. R. MORRIS STEWART, B.A.

Rev. DUNCAN CAMPBELL, B.D. (*dead*).

Rev. GEORGE B. S. WATSON, B.D. (Cavers).

Rev. WILLIAM C. CALLANDER, M.A.

Sketch of St Bernard's.

Rev. SAMUEL M'LINTOCK (West Linton).
Rev. ROBERT DAVIDSON, B.D. (St Cyrus).
Rev. JOHN PATON, M.A. (Ardersier).
Rev. W. B. RITCHIE, M.A. (British Guiana).
Rev. R. H. FISHER, D.D. (Morningside).
Rev. LOTHIAN GRAY, M.A. (Spott).
Rev. L. M'K. FLEMING, B.A. (St Mungo,
Lockerbie).
Rev. SAMUEL MACAULAY, LL.D. (Tealing).
Rev. DUGULD BUTLER, D.D. (The Tron,
Edinburgh).
Rev. W. B. STEVENSON, M.A. (Blackhall).
Rev. MARSHALL B. LANG, B.D. (Meldrum).
Rev. W. A. SHEPHERD (Dron).
Rev. R. S. V. LOGIE, M.A. (Rickarton).
Rev. GEORGE BREMNER, B.D. (Inverarity).
Rev. DONALD M. GRANT, B.D. (Present
Assistant).

Elders.

We know who are the present elders of St Bernard's, but it may not be without interest to mention that the first elders were:—

ANDREW GAIRDNER, Superintendent of the
Edinburgh Water Co.

Sketch of St Bernard's.

ROBERT WRIGHT, Architect.

WILLIAM BENNET, W.S.

JOHN HEITON, Builder.

FREDERICK MACLAGAN, Baker.

JAMES CUMMING, Edinburgh Academy.

ALEXANDER DUNLOP (afterwards MURRAY
DUNLOP, who was so well known in the
Free Church), Advocate.

JOHN WHITE, Teacher.

ALEXANDER GOODSIR, Secretary (afterwards
Manager) of the British Linen Bank.

MATTHEW WEIR, W.S.

JOHN GIBSON, W.S.

JOHN PARKER, S.S.C.

EDWARD SAWERS, Accountant.

Through the kindness of my valued friend, the daughter of the last named, I have had placed in my hands a list of the thirteen elders' districts into which the parish was divided so far back as 1835; and it is gratifying to find that we elders of the present day, with our eldership districts, are walking in the footsteps of the good men of seventy years ago.

Sketch of St Bernard's.

Many familiar names in the eldership pass across the page during the years subsequent to 1835. It is impossible to mention more than a very few:—

CHARLES MACKIE.

ANDREW GRAY CUTHBERTSON.

JAMES GRAHAME.

JAMES ROSE, W.S.

Rev. Dr CURRIE.

ELMSLIE W. DALLAS.

JOHN LESSELS.

CHARLES BANNATYNE STEVEN.

ANTHONY M. TOUCH.

Lord WATSON.

Colonel WYLLIE.

JAMES T. MACKAY.

ROBERT MUNGLE, R.N.

CHARLES MAULE KERR.

JAMES CHURCH BRODIE.

ALEXANDER M'LINTOCK.

Others have been removed from us by death within comparatively recent years. Their memory remains with us as a precious possession.

Sketch of St Bernard's.

A perusal of the minutes of the Kirk Session leaves a decided impression of the faithfulness with which the elders of the days that are gone discharged their duties. One instance may be given: In 1836 it was reported to the session that A. B., grocer and spirit dealer in Deanhaugh Street, "is in the habit of keeping his shop open for the retail of spirits, &c. on the Sabbath evenings." Accordingly, the session appointed two of their number "as a deputation to confer with A. B. on the subject of so gross a violation of the Sabbath, and to report."

Discipline by
the Kirk
Session.

A month later the deputation reported that A. B. "considered in his conscience that the selling of spirits and various articles on the Sabbath was improper, but that other dealers did the same, and that, if he closed, his customers would go to them." It was resolved to summon A. B. to appear before the session on 1st February, to answer to the charge of desecrating the Sabbath by selling spirits and various articles on that day.

A. B. duly appeared, and stated that he had nothing to add to what he had said to the deputation. He was seriously admonished and

Sketch of St Bernard's.

reasoned with as to the sin of the practice of which he had acknowledged himself guilty, and it was agreed to give him further time for consideration.

On 1st March 1837, it was reported that A. B. would not agree to discontinue selling spirits on the Sabbath. He was suspended from the privileges of the church. On 5th April, a letter from A. B. was read, expressing his sense of the sinfulness of his conduct, his obligation to the session for dealing with him, and his determination that in future, whatever others might do, he would refrain. He was placed upon probation, and, on 28th July, the gratification of the session was recorded that he did appear to be sincerely sorry for his misconduct. He had stated that, while he had entirely discontinued selling spirits or other articles on the Sabbath, he still continued to supply refreshments during the interval of Divine service to some friends or customers from Cramond, members of the Dissenting congregation in Dean Street. The session expressed themselves satisfied with the reasonableness of this, and, on 2nd August, after being admonished by the moderator, he was

Sketch of St Bernard's.

absolved from the scandal of his offence, and restored to the privileges of the church.

It would have been gratifying could it have been added that A. B. long thereafter remained a member of St Bernard's, and conducted himself to the entire satisfaction of the session; but, on 4th November, three months afterwards, we find him applying for a disjunction certificate. It may be uncharitable to suppose it possible that A. B.'s compliance with the desires of the session may have been prompted by the hope of going off to some less exacting church, with an unqualified certificate of membership from St Bernard's. If such was his hope, it would be dispelled by the actual terms of the certificate which he received:—
“It is hereby certified that A. B., a communicant for several years in the congregation of St Bernard's, was, on the second day of August last, absolved from scandal for breach of the Sabbath day, and restored to church privileges.”

By their action in this matter, credit may be given to the Kirk Session of St Bernard's of partly anticipating the subsequent legislation of what is called the “Forbes Mackenzie Act,”

Sketch of St Bernard's.

under which public-houses were closed on the Sabbath day.

Observance of the Sabbath.

Great changes have undoubtedly taken place in the observance of the Sabbath within the memory of the youngest of us. The question for every Christian must ever be how far such changes help him to follow in the footsteps of his Lord and Master. It was lately well said in the *Edinburgh Evening News*:—"In this busy, restless, pleasure-seeking age, it is becoming more and more difficult to taste serenity and peace; and just because of that increasing difficulty we need, more than ever, jealously to preserve in all its integrity a day of rest, in which, for at least one brief space, the great and solemnising realities and mysteries of life shall assert their due influence on the mind and soul. To strike a blow at Sunday observance is to strike a blow at the one influence which keeps society from becoming a community of materialists. Man, it was said of old, was made a little lower than the angels. Let us see to it that—by trampling upon the divinest instinct of our nature—the instinct of worship—

Sketch of St Bernard's.

we do not make ourselves a good deal lower than the brutes."

Only those whose memories carry them back for many years can form an adequate idea of the changes that have taken place, since St Bernard's became a church, in connection with the celebration of the Holy Communion. **Communion Services.**

In the days gone by, when only a comparatively small part of the area of the church was set apart as the "communion table," it was not always easy to prevent a certain measure of confusion arising between those leaving the table and those coming to it. In the early days of St Bernard's, it would appear that there were seven successive services for the communicants, each service implying a change in those at the tables, and also implying an address from the minister of the parish, or those ministers assisting him, both before and after the dispensation of the communion.

A light is thrown upon what has been indicated as to confusion arising, by a minute of the Kirk Session of 6th April 1836, where a remit was made to a committee to devise such measures as might

Sketch of St Bernard's.

appear to them best adapted for preventing the over-crowding and pressing that had taken place on the occasion of the communion.

Twenty-two years later, the Kirk Session considered that it would be of great advantage to have the "tables" enlarged to such an extent as would enable the whole service to be shortened and the communicants accommodated at four tables. About this time, the metal tokens then in use were numbered from one to four, and communicants were asked only to come to the table service conforming to the number upon their token. Careful regulations were read from the pulpit at all the communion services, and communicants were requested to enter the tables by the middle passage, and retire by the side passages only, so that all confusion and crowding might be avoided.

In these days the pews, were altered by the back being folded down so as to form a veritable table, which was covered, most seemly, with a white cloth. At these tables the communicants sat facing each other.

Following upon the passing of the "Abolition

Sketch of St Bernard's.

of Patronage Act," it became necessary, in order that a proper communion-roll might be kept, to supersede the metal tokens by the cards now in use. This was accordingly done at the communion of April 1879. Subsequently, in October 1883, the forenoon and afternoon communions, as we now know them, were commenced.

The services at communions, which, until comparatively recently only took place half-yearly in April and October, were not confined, as now, to a preparatory service on the Friday evening before the communion, but consisted of two services on the Thursday, an afternoon service on the Saturday before communion, and a service on Monday forenoon after communion.



COMMUNION TOKEN.

One after another of these services was given up, to the great regret of those who profited by them; but, as a matter of fact, the Saturday and Monday services had become very badly attended, and the Thursday—the "Fast Day," as it was called—had unfortunately degenerated into little more than a holiday, and the manner in which it was spent

Sketch of St Bernard's.

by many made it the very opposite to them of a helpful preparation for the communion.

It was not always thus. In former years the "Fast Day" was observed very much as the Sabbath was. Some of the older members of St Bernard's will remember of one Fast Day, somewhere about the year 1862, when the late Principal Caird and the late Dr Norman Macleod conducted the services, and when the congregation were admitted to the church by ticket, so as to prevent overcrowding on the part of the many who desired to be present.

Something has been gained by the simple, quiet service of the present day; but something also has been lost by the want of those services, which, in a very special manner, raised the thoughts of communicants to the great privilege of commemorating our Lord's dying love.

Praise of the Church.

In the Church of Scotland, where, generally, the only part of the service in church in which the congregation can audibly join is the praise, it is of much importance that the singing should be hearty and congregational; a great improvement in this respect can be remembered by many.

Sketch of St Bernard's.

At one time the precentor, with his black gown, in the little "box" immediately in front of the pulpit, was an imposing and an important person. The choir was a subsequent development. In St Bernard's, when I first knew it, the choir sat in a square pew on the left side of the middle passage, looking from the pulpit, and close to it.

Alterations in serving the communion made it necessary to abolish the square pew, and to make the pews in that part of the church the same as those throughout the whole area. On 5th December 1872, it was resolved by the Kirk Session that Mr Rae, the then precentor, should sit in the front pew at the end next the passage, and stand facing the congregation when leading the "psalmody." In those days, hymns were not in use. The "Scottish Hymnal" was first used in St Bernard's on the first Sunday of June 1886, and the "Church Hymnary" on the first Sunday of January 1903.

For many years the question of the introduction of organs into churches had been a subject of much difficulty and difference of opinion. It was necessary to ascertain if substantial unanimity existed in the

**Introduction
of Organ.**

Sketch of St Bernard's.

congregation, before an organ could be made available. It says something for the manner in which St Bernard's kept abreast of the times, or for the unanimity in *non*-essentials which distinguished the congregation, or perhaps for both, that, with only one dissentient it was resolved, on taking the opinion of the congregation, to obtain an organ. The money required was speedily forthcoming, and the organ was duly inaugurated on Friday evening, 29th April 1881.

Postures at Public Worship.

For some time previous to this, the question of postures at public worship had been somewhat agitating congregations, and St Bernard's had not altogether escaped the contagion. Sitting while singing, and standing at prayer, had hitherto been the general rule; but, on the evening when the organ was first used as an assistance in the praise, a word from the minister settled the question, so far as St Bernard's was concerned, and thereafter the postures became as they are now.

Collections.

Collection by bags is a comparatively recent "innovation" in St Bernard's; it was only in

Sketch of St Bernard's.

July 1887 that this was resolved upon. Previous to that, probably from the time of the Disruption, plates at the main entrance were employed. It is believed that, from the opening of the church in 1823, until the Disruption in 1843, the collections were made by the old-fashioned "ladles," which after that time were only used on very special occasions.

Many of the old members of St Bernard's will remember the well-known figure of Thomas Dick, who died in 1882, and who was appointed church officer immediately after the Disruption; but very few indeed will have any recollection of his predecessor, James Whitecross, who was appointed in 1835, and who died suddenly on 10th November 1842.



COLLECTION "LADLES."

**Church
Officers.**

It is told of James Whitecross that, when the Rev. Andrew Watson Brown was ordained minister of St Bernard's in 1841, and after the ceremony of the congregation shaking hands with the new

Sketch of St Bernard's.

minister was over, James stepped up to Mr Brown, and, shaking hands like the others, said: "It's a great change this, sir." On the minister asking him what he meant, he said: "O, ye see, a' the former ministers o' this kirk were Jeameses, an' I'm a Jeames mysel'; it's a great change noo, sir, a great change." The former ministers, it will be remembered, were James Henderson, James Martin, and James Macfarlane.

Mission Hall.

What was at first called the "Sessional School" in Dean Street, and is now known to us, as well as to every inhabitant, old and young, of the parish, as "St Bernard's Mission Hall"—the centre of much of our congregational activity and usefulness—was built in 1826, by St Cuthbert's session, at a cost of over £700. In 1852, St Cuthbert's conveyed the building and ground to St Bernard's, on the condition that the day school, which had been carried on throughout all the preceding years, should be continued. After the passing of the Education Act in 1870, this, however, was hardly possible, and in July 1874 the day school was given up. In 1880, St Cuthbert's abandoned the

Sketch of St Bernard's.

restriction as to the use of the hall, and it then became the absolute property of St Bernard's for parochial and congregational purposes. Various extensions and improvements, including the building of the smaller hall and four class-rooms, were completed in October 1881, at a cost of £500. Subsequent additions were carried out, and now our mission hall is admirably equipped, and is in full and constant use, Sunday and week days alike.

The day school of old was a very different **Day School.** thing from what it is now. Mr Cumberland Hill, in describing a school of the olden time, says: "The schoolmaster who kept school in the village of Stockbridge was Mr Alexander Turner. He was a licentiate of the Church of Scotland, but never obtained an appointment to any church or parish. He was occasionally employed as tutor to the members of Sir Henry Raeburn's family. He resided in the old three-storeyed red-tiled land at the head of Haugh Street—Farrington House, being named after his wife. He had a little bit of garden ground in front, which he cultivated

Sketch of St Bernard's.

with great care, and a larger piece in the rear, containing, amongst other things, an apple tree, which in the fruit season he tended and watched with the most untiring vigilance. He kept his school in the attic of his house, but latterly in the kitchen on the first flat. His scholars were not troubled with anything very profound. The interior of the school, including himself and his pupils, presented a scene singularly homely in its character. There was nothing harsh or unfeeling about him. He was kind and gentle, and his scholars were much attached to him."

St Bernard's Sessional School was opened on 27th November 1826. The first teacher had a salary of £80, and was one of twenty-five candidates for the appointment. The branches taught were English, reading and grammar, writing, arithmetic, history and geography, and scripture knowledge—thoroughly practical and probably more useful than if additional subjects of a more ornamental character had been introduced. The hours were from 9 to 11-30, and from 12-30 to 3. The fees payable by the scholars were 2s. 6d. in the junior classes, and 3s. 6d. in the higher

Sketch of St Bernard's.

classes, per quarter. There was also a week-day evening class and a Sabbath evening class taught by the teacher.

As has been already indicated, and as is well **Sabbath Schools.** known, the mission hall is greatly taken advantage of. Perhaps most important in the use that is made of it is in connection with our large Sabbath schools. It cannot be without interest to trace shortly the development, from small beginnings, of this part of our congregational work.

At one time a china manufactory on a small scale existed in the parish of St Bernard's. It was situated at the corner of Gabriel's Road and Saxe-Coburg Place. The site is now built upon by the houses of the northern portion of West Claremont Street. This pottery field was previously to being built upon occupied by the sawpit and woodyard of Mr Charles Dunlop, who in his youth was one of the earliest pioneers in the work of Sabbath school teaching in Stockbridge. The schools of these days were called local Sabbath schools, and were held in private houses rented for the purpose. The rent of the room occupied by Mr Dunlop's class of

Sketch of St Bernard's.

young lads was 30s. a year. The school furniture consisted of three forms made by himself, shifted into the room on Saturday night, taken out on Monday morning, and stowed away during the week. As the various churches in the neighbourhood awoke to the importance of instructing their young people, the local Sabbath schools merged into those carried on by the different congregations.

This general statement is borne out by the following extracts from the minutes of meetings of St Bernard's elders:—

1835. September 18.—“ It was agreed that a Sabbath school should be established in each district where such was found to be required ; it being understood that those elders in whose districts there are no Sabbath schools should form a standing committee to superintend the Dean Street Sabbath school ” (that is, the school taught by the teacher of the day school on the Sabbath evening).

1835. November 4.—“ Having considered the importance of Sabbath schools being established in each district of the parish, as agreed on at the meeting on 18th September last, and that as

Sketch of St Bernard's.

speedily and effectively as possible, the Kirk Session appointed as a committee for carrying that object into effect, Messrs Sawers, Cumming and Parker; Mr Cumming, convener."

1835. December 2.—"It was reported on the part of the committee for establishing Sabbath schools that they had got several schools put into operation, and that they were in progress with others."

1836. January 6. — "The convener of the committee on Sabbath schools reported that, since the meeting of 2nd ultimo, two schools had been opened in Allan Street."

1837. June 7.—"With respect to the future conduct of the Sabbath schools, the Session came to the resolution that, with the exception of the Windlestrawlee school, the meetings of all the others should henceforth be held in the school room in Dean Street, and that two elders in rotation shall attend the weekly meetings."

In January 1842, the Session formed themselves into a committee to frame a scheme for putting the Sabbath schools in the parish on a better and more efficient footing. But there is no

Sketch of St Bernard's.

record of what was done. The troublous times of the Disruption probably upset any plans that might have been in consideration, and it was not until November 1854 that the Session resolved to use every means in their power to secure as large an attendance as possible of the young men within the district, and with this object to secure several additional male teachers and a superintendent to conduct the devotional and ordinary services of the school.

On 2nd September 1856, the Rev. Mr Robertson, then minister, drew the attention of the Kirk Session to plans he had in contemplation for the organising of a Sabbath school within the church, in addition to the Sabbath school in the mission hall. The Kirk Session cordially approved, and accordingly we find Mr Robertson, in December 1857, reporting :—
“There existed previously Sabbath classes carried on and taught by several faithful teachers in Dean Street school. As supplemental to their efforts, the plan of the classes there was enlarged at the beginning of last winter, and another set of classes, more strictly in connection with the congregation, was formed. The one school, being meant to

Sketch of St Bernard's.

embrace all the congregational pupils, assemblies in the church at the close of the afternoon service. The other, meant to include all pupils in the neighbourhood from whatever church or family, meets in Dean Street school at six o'clock."

Here we have described the early days of the afternoon and evening Sabbath schools, which were continued at four o'clock and six o'clock till, in connection with the change of the church afternoon service to the evening, on the first Sunday of October 1901, the hours were altered to three o'clock and five o'clock. Carrying on the school in church was not found suitable, and it was accordingly transferred to the mission hall many years ago.

In 1861, the number at the afternoon school was 70, and at the evening school 148. Last year the respective numbers were 460 and 451, giving a total of 911. In the period of upwards of thirty years, during which the present superintendents have had the great privilege of being associated with this work, many changes have taken place which it is impossible even to refer to here. One of the most important has been in the alterations and additions in connection

Sketch of St Bernard's.

with the mission hall, already referred to, which has made the work very different from what it once was. Some of us, for example, will remember the days when the fixed benches of the day school, occupying about a fourth of the area of the building, made teaching in that portion anything but a pleasure. One of my earliest recollections of the Sabbath schools is my feeling of admiration at the earnest zeal, under difficulties, of the teachers whose classes were doomed to sit at these benches, and who had to travel backward and forward from one end of the class to the other, as the scholars sat in a straight row. After the day school was given up, a clean sweep was made of the benches, and other improvements were effected, which have made our halls thoroughly suitable for the Sabbath schools.

It is interesting to contrast the somewhat elaborate arrangements of a Sabbath school excursion of the present day, as known to us, with the very simple "treat" of fifty years ago, which, however, was probably enjoyed quite as much then, when less was expected, as is the excursion of to-day, when a great advance has been made in the pleasure-loving desires of people—old and

Sketch of St Bernard's.

young. Let me use the words of one who can speak from recollection :—"I wonder if you know that the beginning of the excursions was in Mr Robertson's time. The first was in 1857, fifty years ago. We met in the mission hall on a Saturday afternoon at the end of July, and teachers



EXCURSION DAY AT DALMAHOY.

and scholars marched to Craigleith House, where the Consumptive Hospital now is. Games were engaged in, in the field in front of the house. The scholars had 'bags' and milk, and the teachers were entertained to tea in the house. We

Sketch of St Bernard's.

unitedly sang some hymns, and then marched back again; very happy we all were. It was not until 1865 that we went anywhere by train."

Children's Church.

Closely allied with the Sabbath schools is the Children's Church, which was commenced with the cordial approval of the Kirk Session, by Mr Vassie, now minister of Castleton, and Mr Thomas Anderson, in February 1878, and which has been carried on most suitably and successfully for the last twenty-six years by the present superintendent.

Penny Savings Bank.

St Bernard's Penny Savings Bank, which has been carried on uninterruptedly in the mission hall for upwards of thirty-eight years, is now one of the oldest of these banks in Edinburgh. It was, after an interval, the successor of a savings bank, one of the earliest of the city, which was opened in Stockbridge shortly after St Bernard's Church was built. This old bank was carried on in the house of James Robertson, cartwright and joiner, whose house and workshop were at "The Logs," a piece of ground at the north side of Raeburn Place. It was open on Monday evenings, and its affairs were

Sketch of St Bernard's.

chiefly managed by Henry George Watson, accountant, a brother of Sir John Watson Gordon, and who resided with his father in Ann Street.

I have a lively recollection of the opening of St Bernard's Savings Bank on 2nd May 1868. We had a large meeting, principally of young people, and as I had had something to do with the preliminary arrangements, Dr M'Murtrie, who was in the chair, called upon me to explain the nature of the operations of the bank. This passed off quietly and satisfactorily, but when the actual operations began, it was not long till chaos reigned. We could only deal with one depositor at a time, and those who waited, not unnaturally desired to be occupied in some way. Noises of all kinds became very pronounced, and these were not lessened when one or two of the bolder spirits got access to the gas meter and speedily had us all in total darkness.

There was so much good-natured mischief in all this that we were not discouraged, but we took care on the following Saturday evening to allow only a score or so of our young friends into the hall at a time, and gradually the number so

Sketch of St Bernard's.

admitted was increased, until no restriction was necessary, and now nothing can exceed the quietness and orderliness which are so becoming in those upon whom financial responsibility rests. The bank has been of great benefit to the neighbourhood.

Ladies' Visiting Association.

In February 1857, fifty years ago, when Mr Robertson was minister, St Bernard's Ladies' Visiting Association was formed. The poorest quarters within the parish were divided into districts of such limited extent as to make it easily possible that the lady in charge of each district should be intimately acquainted with those in her district. The objects of the association were thus described by Mr Robertson:—"To take note of any peculiarly necessitous circumstances that need reporting; to induce attendance at church and Sabbath school where that is neglected; to supply little medicinal and other helps in cases of poverty and sickness; and to aid in clothing parents or children where such aid is seen to be required." Twelve years later, I find there were fifty-four districts, with sixty-five visitors. The districts were very small, generally one stair, and some-

Sketch of St Bernard's.

times only one floor in a stair; the ladies visited at least monthly. In this, the jubilee year of the association, it is satisfactory to think that such a useful and helpful organisation should still exist, and that its operations should be so efficiently supplemented by the work of our parish sister.

To the *Life and Work* committee of the **Guilds.** Church of Scotland, then presided over by Professor Charteris, is due the credit of organising the young men of the church and the women of the church under the titles, so familiar to us all, of "The Young Men's Guild" and "The Woman's Guild." Before this, however, St Bernard's had its "Sabbath Morning Fellowship Association" and its "Young Women's Association."

The Sabbath Morning Fellowship Association **Sabbath Morning Fellowship Association.** was, in its youth, the rallying ground of the many bright spirits who look back with fond recollections to their days in St Bernard's, and who, on the other hand, are not forgotten by their old friends with whom they were associated. At one time no fewer than twenty-five University students were in regular



ST BERNARD'S SABBATH MORNING FELLOWSHIP ASSOCIATION
IN THE YEAR 1884

Sketch of St Bernard's.

attendance at St Bernard's, and all deeply interested in the fellowship association. After a life of thirty-four years it is thankfully recorded that the association continues to be a help and stimulus to its members of the present day.

The Young Women's Association brought into union many young women who, without it, would have felt somewhat solitary in a great congregation. Their committee kept in close touch with the members, and were often the means of holding out a kindly, sympathetic hand to new comers to the church. The annual social meeting of the association was a most enjoyable friendly gathering. The minister's Bible class owed much to the association. A membership of close upon two hundred enabled the association to be a power for good in various directions.

Young
Women's
Association.

Reference has been made to the *Life and Work* committee of the church, and were it for nothing else than that through its instrumentality we have had a parish magazine since 1st January 1879, it has earned our gratitude. During all these

Parish
Magazine.

Sketch of St Bernard's.

past twenty-eight years the parish magazine has brought us into close touch with each other in many ways, and none of us could entertain the thought for a moment of being now without it.

Social Meetings.

Our congregational social meetings in the Freemasons' Hall, which began upwards of thirty years ago and have been continued at intervals ever since, are held in pleasant recollection by all of us who have had the privilege of attending them.

Friendly Association with other Churches.

A friendly feeling has always existed amongst the churches in our district, and some of us can look back with pleasure to the united services on the evenings of the first Sundays of the winter months. These meetings took place alternately in the various churches, and were taken part in by Dr Maxwell Nicholson of St Stephen's, Dr M'Murtrie, Dr William Fraser of Free St Bernard's, Mr Rodger of Free Stockbridge, Dr Gardner of Dean Street U.P. Church, and Mr Knox Talon of St Vincent Street Episcopal Church. Unfortunately, the Disestablishment

Sketch of St Bernard's.

crusade and other circumstances interfered with the carrying on of these services.

Reference was previously made to the full use that is taken of our mission hall. It is impossible, and it is not necessary, to enter into details in regard to all the branches of church work that are actively carried on there, but even a mere mention of them will give some indication of their usefulness:—Children's Church, Sunday Schools, and Class for Women and Girls, on Sunday; Evening Work Party, Boys' Carving Class, Girls' Club, and Literary Society, on Monday; Mothers' Meeting, and Sewing Class (attended by about 150 girls), on Tuesday; Boys' Brigade on Wednesday; Choir practising on Thursday; Children's Church Choir practising on Friday; Savings Bank, and Boys' Brigade Reading Club, on Saturday. In addition to these there must not be omitted the Young Men's Fellowship Meeting in the session house on Sunday; the Forenoon Work Party, and the Bible Class in the session house on Wednesday; and the Minister's Class for Children, in the church, after forenoon service on Sunday; as well as the

Various
Organisa-
tions.

Sketch of St Bernard's.

Parochial Coal Fund, and the Flower Mission. The benefits accruing to the Congregational finances, and to the funds of the Foreign Mission Committee, from the services of the Lady Collectors, are well known.

What is a
"Working
Church"?

In referring to this good work that is carried on in St Bernard's at the present time, and without it my "Sketch" would be incomplete, I am forcibly reminded of words used by Mr Robertson fifty years ago, while he was *our* minister, for we are indissolubly united with the past, and which are as weighty as when they were uttered:—"What is a 'working church?' One generally conceived to be full of organisations. Now, I wish to guard most carefully against this being thought *all*. The outward organisations are well; but they are in the best sense well only in so far as they indicate the living spirit, the deep piety, the motive love to Christ and to Christ's cause operating in the life and heart of the church within. A congregation may have all the agencies, so common and plentiful now-a-days in our churches, in full working order, and yet, in every right spiritual sense, be inert and

Sketch of St Bernard's.

dead. On the other hand, however, a congregation cannot possibly have the life of gospel faith and love existent in it, without that seeking vent in every enterprise that promises good and extension to the kingdom of Christ. When we use the name of a 'working church,' therefore, let us realise what in the highest sense it should mean. In doing Christ's appointed work, and seeking the prosperity of His cause, a congregation must be *efficient*, and it must also be *responsible*. Efficient; in leaving no effort untried for the spread of the gospel kingdom within it or around it. Responsible; in feeling deeply that this has been committed to it by God, and that unfaithfulness to the trust will be visited as a heavy sin. The very membership in a congregation necessarily implies these two things. Each man, in becoming a member, binds himself, to the utmost of his means and ability, to bear his part in the congregation's efficiency and responsibility. No one can be idle or indifferent, and no one can stand aloof as if he were at liberty to individualize himself. For the two ends named, the congregation has been embodied, and unless all bear helping and willing hands in perseveringly

Sketch of St Bernard's.

and zealously and unweariedly carrying these out, the congregation loses sight of its aims, its character, its institution, and the solemn duties to which God has called it."

May we all be faithful.

Conclusion.

My labour of love is ended. I am grateful that I have been privileged to undertake it. The memories of the past are full of pleasure; the work of the present is full of satisfaction; and the anticipations of the future are full of hope.

J. TURNBULL SMITH.

EDINBURGH, *April 1907.*





